

8th August 1983

Registered by Australia Post  
Publication No. NBF3619  
Vol. 35, No. 9

*education  
strategy  
debate*

*more  
inside...*

*overseas  
students  
betrayed*



## EDITORIAL

Welcome to Woroni 9 everybody: and our apologies that this issue is a bit late in hitting the streets.

Second semester seems to be a renaissance for campus activity so far: the Political Economy campaign is gaining momentum, Peace Week activities are popping up all over the place, and all those mysterious "Why Bother" slogans have turned out to be invitations to be born again from campus christian groups. It's terrific to see stalls appearing in the ref' at lunchtimes and I hope everyone got a chance to see the Palestine exhibition there a couple of weeks ago.

The Middle East debate produced the best-attended and most interesting Students' Association meeting so far this year, though the result was a bit disappointing and inconclusive. ANU voted strongly in support of AUS having policy on international issues. The meeting then divided 40-40 on the pro-Palestine motion, and defeated the Zionists by a

fairly narrow margin. This is clearly a controversial issue: which makes a pro-policy stand very pleasing to see. It shows that students at ANU are not afraid of the democratic process through which we can express our differences.

This edition of Woroni isn't quite such heavy going as No. 8: which will come as relief to those of you who criticised its length and gloom! I'm not sure if it was because semester break gave a lot of people the opportunity to write at length, or whether our contributors sometimes forget that newspapers require a different writing style from English essays!

We have just bought a new headlining machine for the office which is a great improvement on letaset and a sound economic investment.

Don't forget — we always love to see new faces at layout time — so come along, meet the new equipment, learn some practical skills, and remember, Woroni, like politics, can be fun!

Helen Campbell

## CENTRAL AMERICA

Dear Editors,

Might I first commend your paper for at least provoking discussion on the question of US involvement in Central America. "Provoking" is the salient word however, because your consistent failure to provide a balanced viewpoint is enough to raise the blood of even the most tolerant of your readers (of whom I am not one). If there's anything a citizen of the 1980's needs to participate intelligently in political debate, it's an ability to retain an open mind, a willingness, to understand the arguments of your opponents, even if you don't accept them. There are two sides to everything, Rob White, and none are so blind as those who can't see that.

Your "propaganda" of July 19th (of which you ironically accused Senator Goldwater) is littered with hypocrisy, half truths and arrogant assumptions. What is so surprising is the you need to resort to these, for everybody, even President Reagan, recognises the gross injustices perpetrated by the government of El Salvador, as is revealed in Reagan's own quote in your article. Why can't you just for once, recognise the gross injustices of the Cuban and Nicaraguan governments, or the achievements of the oldest and greatest democracy of the modern world? Why do you ignore the elections last year in El Salvador, in which the guerrillas admittedly did not take part, but in which 60 percent of the "people" (as you are so fond of saying) did, despite the best efforts of those "freedom fighters". . .? Why do you deny the elector had a real choice, as they indeed did, between the moderates and the hardliners, and why did a majority vote for the extreme Right? Undoubtedly because of the Left's refusal

to at least have a go at democracy; and don't say they were scared of the death squads, because if they can fight the government they can certainly protect themselves. What they were afraid of was that awful monster "popular will", the very same monster which has prevented the present governments of Cuba, Nicaragua, Russia, China, Vietnam, North Korea, Poland etc. etc. from ever holding legitimate elections.

Strangely enough, your explanation of Latin American unrest is essentially correct in highlighting the idiocy of those governments who have borrowed beyond their means. But what is that other than a characteristic of the profligacy which promises so much but brings so little, that has brought the people of Poland to their knees and that very nearly ruined the French economy in 1981. You blame "international and domestic corporate interests", the very same interests which have built the wealth of the Western countries over the past 150 years and therefore provided for us the "better education, housing, food and health provision" you claim for Cuba and Nicaragua. Bizarrely, you mention the "Malvinas" conflict (your choice of wording seeming to indicate an extremely bizarre preference for the Argentinians), the very conflict which demonstrated the willingness of the US *not* to support a South American junta, and to stand up for the rights of that insignificant island community. What about the "people" of the Falklands, Mr White? The day you prove to me that most El Salvadoreans support the guerrillas; or, alternatively, the day when President Reagan commits combat troops to El Salvador, is the day I join the Sandinistas.

Yours sincerely,

K.G. Odgers

Published by the ANU Students' Association.

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Deadline Next Issue:  
Friday 12 August.

## MIDDLE EAST



Photo (above): Aftermath of Israeli bombing, South Lebanon, June 1974

Dear Woroni Editors,

I am writing this letter in response to the "Middle-East" debate held at last Wednesday's (27.7) Students' Association Meeting. Even though a majority at the meeting voted firstly to have a policy on the Middle East, after motions 2 and 3 were debated and put, both lost. ANU voted not to have a motion. This was probably quite a shock to the "Left" who were responsible for the pro-PLO motion and obviously expecting ANU's votes to be weighted heavily towards the PLO.

They were unfortunate in believing that ANU students either totally supported them or would stay away from the meeting. The Middle-East dilemma is still here and from Wednesday's meeting the Left should have learnt that it is not a black and white situation with easy to find and administer clear-cut solutions. Like most world issues, there are not just two parties involved, especially not one good and one bad as speakers for the pro-PLO tried to convince us. There are many nations in the region — Lebanon, Israel, Jordan, Syria and Egypt to name a few, all with their own domestic troubles and most with inter-related problems — the Palestinian question probably the biggest issue which people in that region must decide for themselves and we can only hope that they find a permanent peaceful solution.

There are many peoples involved — Jews, Christians and Muslims and some religions with opposing sects and points of view. One of the cities in the region — Jerusalem has religious significance for followers of three religions. The much maligned Lebanese have had invading armies on their soil for years — Syrians, Palestinians and lately Israelis. How can we, students at a Australian educational institutions, over 10,000 km away from the misery, poverty and violence, which has a more complex face than many care to admit, solve this whole situation by adopting a motion such as Motion 2 from last Wednesday's meeting? Denying the rights of Jews to a homeland by supporting the PLO without reservation is ridiculous and is reminiscent of the terror-filled days and the holocaust from the Third Reich. Pretending by insinuation that only the Israeli Army occupies Lebanon is just as ridiculous.

Although Motion 3 was certainly not an ideal motion to have as AUS policy either, it is important that it calls on the government to commence peace negotiations to end the violence which has been plaguing the area. It also seems that in one of AUS's deft political moves the intended or "improved" version of Motion 3 was disallowed which meant that Motion 3 was very unwieldy and long and by implication difficult to follow smoothly.

Returning to debate on the first motion, whether AUS should have a policy on the Middle-East, it seems that people arguing for a motion all came from the pro-PLO faction which is quite interesting. It can't be said that the Jewish Union of Students, at least not at ANU wanted to commit the SA to an abhorrent motion, whichever one would have been selected, to represent the views of Australian students. How can a student with pro-PLO (as opposed to Palestinian) views be expected to fight for an organisation — AUSand by implication its policies with a pro-Israeli motion? At present AUS membership looks pretty depleted if you look at the national universities. In NSW not one of the four university campuses are members; in Victoria, the former heartland of AUS support — Deaken University recently seceded which leaves La Trobe and Melbourne; In Queensland only Griffith remains affiliated with James Cook and Queensland University out; the University of Tasmania is not a member; Flinders and Adelaide Universities are members, Murdoch and University of WA remain, but only just. By adopting divisive motions such as Middle-East motions we are not only making membership of AUS by non-affiliated campuses less attractive but also fuelling the recently quenched secession fires on campuses such as our own.

C. Munn

### EDITORS' NOTE:

There are several inaccuracies contained in C. Munn's letter.

The middle east debate is taking place on every campus which is a member of AUS (our national union). Each campus asks students to vote on three motions. These voters are to be totalled nationally in order to determine AUS policy on the middle east. Thus the votes are not 'won' or 'lost' on the numbers cast at ANU. The three motions, briefly, are:

- 1) that AUS should have NO policy on the Middle East
- 2) a pro-Palestine policy motion
- 3) a pro-Israel policy motion

At ANU (1) was tabled with a majority of votes in favour of having AUS middle east policy. (2) was split 40-40 for and against

(3) was tabled with a majority against.

There was no subsequent vote against policy, as Munn alleges. Nor do any of the votes affect ANU Students' Association policy, nor are any of the above results conclusive in themselves.



Graphics: Stuart Bullock

Deadline Next Issue:  
Friday 12 August.

# EDUCATION DEBATE

These letters refer to the Education policies which are printed in the centre pages of this Woroni. A third policy, drawn up by the Communist Student Collective was not available at the time of publishing but will, along with the Ed.Coll and Liberal policies, be debated at this Wednesday Students' Association Meeting - 8 pm Union Bistro.

Dear Editors,

I would like to draw the attention of readers to a number of shortcomings in the ANU Students' Association Education Policy proposal which, incidentally, can probably be obtained from the S.A. Office on the 2nd floor of the Union Building.

The document is fairly brief and obviously lacks the advantages of a more thorough and theoretical policy on education. One area in which such shortcomings are manifested is that of the role of universities at the top of the hierarchy of post-school institutions (top Colleges of Advanced Education and Colleges of Technical and Further Education).

This tiered system not only tends to sift out certain broad social groups from others, but also has the effect of maintaining these divisions by the differing nature and quality of courses taught in each institution, and consequently in the skills obtained by students.

Universities, for example, are institutions which tend to rely on abstract knowledge. Few courses are "vocational", although most do supply some socially-useful skills. The converse tends to be true for TAFE colleges, and, to a lesser extent, for CAEs. Here students concentrate on more practical or vocational skills and are often deprived of the con-

ceptual and analytical tools needed to attempt an understanding of society in order to change it.

What we should also realize is that post-school institutions are often more-or-less separated from those areas of society for which they are supposed to be training people. Additionally, this three-tiered arrangement of institutions plays a major role in maintaining divisions of class and status.

I wish to quote at length from a formulation by Prodhon: "... if a naval academy is not itself a ship with sailors who enjoy equal rights and receive a theoretical education, then it will produce not sailors but officers to supervise sailors; if a technical academy is not itself a factory, not itself a trade school, then it will produce foremen and managers and not workmen, and so on. We do not need these privileged establishments; we need neither universities nor technical academies nor naval academies created for the few; we need the hospital, the factory, the chemical works, the ship, the productive trade school for workers, which, having become available to all, will with unimaginable speed exceed the standard of present universities and academies. In eliminating all the unnecessary ballast of useless occupations, in devising accelerated methods of education (which always appear only when a demand for them arises which cannot be put off), the school will train healthy workers equally capable of both further intellectual and physical work."

Obviously such an aim is a long-term one. Yet when we write any document of policy and attempt to integrate our aims into it, we must keep both short- and long-term objectives in mind. The proposed ANUSA Education Policy document places only token emphasis on the latter, although it does do a fairly good job in recommending short-term objectives such as the expansion of certain facilities, the further democratization of curriculum and decisions on curriculum, increased student involvement in management, etc.

However democratized universities may become internally, they will always tend to offer specialized disciplines for

social elites to study. Apart from raising the TEAS allowance and broadening eligibility for entrance which will gradually assist more people to study at post-school institutions, more far-reaching changes need to be considered.

Examples of such changes may be: the fusion of institutions (NOT to be confused with State-enforced amalgamation which cuts across student facilities and services); an increased degree of co-operation between existing institutions (such as sharing staff, materials and resources); an increased orientation towards and involvement in particular "needs" of the community; and substantially broad-

(such as sharing staff, materials and resources); an increased orientation towards and involvement in particular "needs" of the community; and substantially broadened access to ensure increased participation by presently under-represented social groups (including the possibility of some kind of "minimum-quota" system).

These are fundamental elements of a progressive education policy, and yet most are neglected by the ANUSA Education Policy document. Is this because the matters are considered too difficult to handle in the document, or have they been neglected outright?

In any case, we need to integrate into any critique of university education an understanding of the practical relationships between the institution and its society. A long-term goal should also play a role in such a critique. Such a goal might be that of eventually merging all post-school institutions with the wider community and realizing the idea that post-school education is the due entitlement of all.

It is in this light that the ANU Communist Student Collective is attempting to develop a comprehensive education policy which does not possess such silences and shortcomings.

Will Firth  
for the Communist Student Collective  
Dear Editors,

There is only enough space here to outline some of the confusions in Will Firth's letter. Firstly, the central claim

that 'however democratized universities become internally, they will always tend to offer specialized disciplines for social elites to study' is self-contradictory. If a university were to become democratic, how could its students be restricted to 'social elites'? The idea of 'internal' (yet real) democracy *within* an institution is neither logically tenable in any analysis, nor is it the long term objective of the Education Collective.

Obviously struggles for more democratic universities are intimately linked with struggles outside universities. This is why (for example) the general question of child care is central to the campaign to make universities more open places.

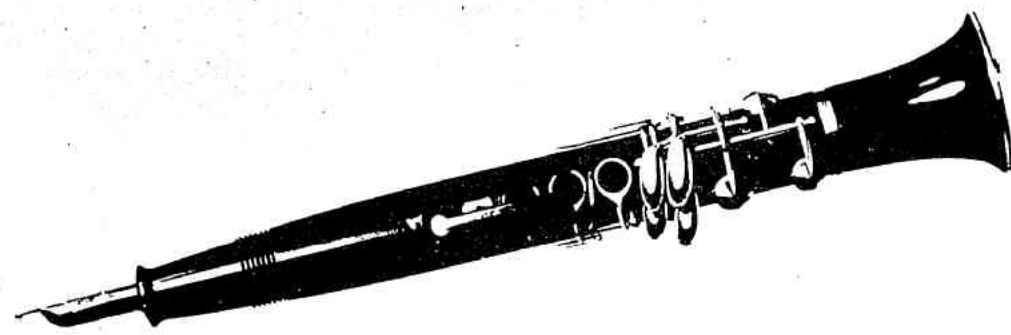
Why should universities be more open? Because they are crucial sites of ideological struggle. One does not make universities 'relevant' by making their courses more narrowly vocational than they are already. The fight to make English courses more critical in approach, for example, is a material struggle; not as important as a strike in a factory by any means, but an important one nonetheless. The 'democratization' of curricula is *not* a 'short-term objective' - it must be considered a 'sine qua non' of socialist education.

The 'more far-reaching changes' proposed by Firth are remarkable for their vagueness. Why should post-school institutions be fused? How would that make the ideological content of anybody's education less reactionary? The call for 'an increased orientation towards an involvement in particular "needs" of the community' demonstrates a naive understanding of the function of universities: the 'needs' of the community are neither general nor absolute - they are conflicting and contradictory. What is important is to recognize the place of ideology in these conflicts, and the potential roles of the university there.

The Ed. Coll. policy has its shortcomings. Framed as it was as a motion for a Students' Association meeting it is necessarily brief. It's hoped that the issues raised here, and in Will Firth's letter, can be fully discussed at an S.A. Education Debate shortly.

Julian Thomas  
on behalf of Ed.Coll.

# LETTERS



## PORNOGRAPHY

Dear Editors,

also criticised those Christians who say "don't" and praised those who say "do". He fails to realise that Christ's mission was primarily to correct that type of attitude unless one realises that Christianity is a combination of "dos" and "don'ts" and that the crucial fact is that Christ is Divine, the state of the world is not going to change.

He appealed to those people present at Forum not to be apathetic. Senator Chipp, as others, must realise that those people who fail to be open in Christ's divinity are the ones who must act. To gain one's salvation through Jesus Christ is the only way to change the world and the course it is set upon.

Yours faithfully,  
S. Shield.

Dear Editor,

I attended Senator Chipp's talk held last Wednesday for Forum, where he spoke on 'Where I get my guiding principles' following the theme 'Why Bother?'. In his talk he tried to align his 'guiding principles' with Christianity and related this to his stand on nuclear armament. He was very challenging in his cry for people to protest against the build-up of arms and the imminence of nuclear war.

However, the effectiveness of this challenge was compromised by his criticism of Christianity and his personal declaration of being a 'christian with a small c'. He said that he believed Christ's philosophy to be faultless but could not believe in His divinity. He

Liz Heron, in an interesting article in the previous 'Woroni', seems to misunderstand the objections of feminists to pornography. Most feminists who are active in the anti-pornography campaigns draw a clear distinction between 'erotica' and 'pornography' - a distinction which is unknown to other anti-pornography campaigners such as the festival of light. Pornography acts both to mould and reflect male sexuality in our culture. Even the "soft"-porn magazines such as Playboy (as sold by our very own Union shop) serve to reinforce the idea that sex is a commodity that women have and that men want. This is clearly not an appropriate basis for equal and joyous sexual relations between men and women.

Far worse, of course, is "hard" pornography. This involves explicit violence in the form of bondage, rape, torture and even the deaths (simulated or real) of the women involved. Strangely enough, it is frequently claimed that this does not encourage violence towards women, but

serves to prevent it, by providing a 'safety valve'. Theoretically, a man who might otherwise relieve his sexual tension and aggression by rape, instead reads a magazine and masturbates - so pornography protects women. This view, frequently propounded by pornographers, is obviously a view of 'male sexuality along the Victorian lines of the beast with uncontrollable urges', and Ms Heron seems to be playing a very nasty game of more-enlightened-than-thou in ascribing such views to WAVAW (Women Against Violence Against Women).

The basic feminist attitude is that pornography is harmful because it represents a distortion of human sexuality. It "sells" violence against women by associating such violence with sex, in precisely the same way that advertising companies sell cigarettes, drinks holidays and cars by associating *them* with sex. This violence is being sold almost exclusively to men, so it becomes a 'masculine' characteristic - but violence is no more inherently male than an inability to add up is inherently female.

Cathy Lawrence

# PRES. LE REPORT



## 1. Middle East Debate

Over the last few weeks this has been the most significant debate in the Students' Association. At a general meeting on Wednesday, July 27th, the Association voted on the Australian Union of Students (AUS) resolutions on the Middle East. The results were :-

- 39 for no policy, 54 against,
- 40 for and 40 against a pro-Palestinian motion
- 32 for and 48 against a pro-Zionist motion

Such a debate warrants comment although my views are obviously personal.

First, I would commend the quality of the debate. The last time such a debate was held it had both sides shouting at each other. This time the speakers for all sides were very good but more importantly the audience listened with little interruption. All this is a tribute to the membership of the Association.

Why have a policy? In my view student and community organisations have an educative role in debating various issues, be they local, national or international. Only in this way can we better understand our world. Furthermore, while we are students this is not our only role. As citizens of the ACT, Australia, the world, we have an interest in discovering the issues. To have no policy is a political position which we should also debate. It follows that to adopt a policy on such non-campus matters is reasonable. To debate them, is essential.

Those people opposed to debate on the Middle East have suggested that student organisations should make education their only priority. Such a view ignores the potentially educative role of student organisations. It also fails to recognise that, in fact, AUS expends almost all its resources on education. This is certainly the case with the Students' Association as my reports indicate.

Another comment has been "why was the Middle East debated at a general meeting rather than by referendum?" I find this particularly curious. All policy of the Association is debated at fortnightly general meetings open to all members and this is well known. To put it to a referendum is to give the Middle East an excessive prominence which surely cannot be acceptable to those same people who argue education is the priority. Certainly the Middle East is contentious and globally important but no more so than Central America, Poland, South Africa . . . . campus debates on childcare, education policy etc. are just as important.

Finally, a strong argument can be put that the vote was representative. Traditionally the ANU has not shied away from national and international policy - witness policy and action by students on everything from the Springboks, to Vietnam, concerning peace and against the Franklin Dam. I am not surprised no policy was defeated. It is my hunch that students are supportive of Palestine but uncertain of the details and are more critical of recent Israeli action. Perhaps the vote reflects this.

The point is not to whinge about the Students' Association and its meetings but for all sides to put their views in Woroni and in other places. It is the debate that is vital.

## 2. Economics

There are four areas of development in Economics. The first is the "de-regulation" of the compulsory Economics III syllabus to give students more choice of units (this is dealt with elsewhere in this issue of Woroni). The petition on this has received 300+ Economics student signatures. Secondly, the petition on the Political Economy Enquiry is going well. Thirdly, is the introduction of a computing stream in the Bachelor of Commerce and ensuring that this does not prevent students in this stream from having some flexibility and choice in their degree. Finally the high failure rate in first semester Accounting I is of some concern. More details on all of these matters next issue.

One thing I have found particularly strange is the attitude of well-known "dry" Liberals Philip Walker and Glenn Phillips to Economics III. I would have thought they would be keen to see de-regulation and "consumer sovereignty" (i.e. student choice) but both have refused to sign the petition. Are Liberal students really the voice of choice? Perhaps there are normative considerations in Economics after all.

## 3. Law

The Law School is currently engaged in a referendum designed to reduce the high number of compulsory units in the degree. At the time of writing results are unknown. I suspect that the results of student opinion will be the first step in the battle about compulsory units. The "de-regulation" of compulsory units and Economics III indicate that even in a no-growth situation innovation is possible with student initiative.

## 4. Arts

Most of the activity in the Arts Faculty has centred on the Faculty Review. The Association has organised a meeting of student reps in Arts on the report. More meetings will follow for all interested Arts students as the SA prepares a submission. The present Faculty structure has problems but the review report is also significantly flawed.

## 5. Sexual Harassment Grievance Procedures

Thanks largely to the efforts of Women on Campus and the Counselling / Health Centres, tentative steps are being taken to establish formal grievance procedures for sexual harassment. It is proposed to establish a confidential but informal phone line for students, general staff and academics to complain about sexual harassment on campus. A committee will be established to deal with complaints, again in a confidential manner. The committee would counsel victims and offenders as well as have an educative role. It should have "teeth" to ensure that it is preventative.

Final details of the proposal are being worked out. The Students' Association representative on the proposed Committee is Leisa Simmons.

## 6. Student Journals

1983 has seen a growth in student journals or newsletters. For example, there is a regular history students newsletter (Incubus), an Asian Studies newsletter (The Orient Express), various Law School publications and a creative writing production (Public Works). These are worthwhile ways for students to communicate so consider it for your department, faculty or society. The SA can help so contact us.

## 7. Bush Week

With a couple of exceptions (the Bush Week editors, the "Murder" people and the Foresters) the response to Bush Week has not been enthusiastic. There will be some innovations but we still need ideas and, especially, organisers. Bush Week will be August 15th-19th.

## WOMEN'S HISTORY GROUP

### Report on summing-up meeting of 10th June

Suzanne Dixon gave a brief summary of the Australian women at work talks. She noted the following points which had emerged from all the talks. The development of capitalism and industrialisation had brought a distinction between the development of the home and the productive unit. The gradual relegation of women to less prized spheres of rural and domestic activities has been transferred to the work place, e.g. the stress on female helping skills among librarians, the degrading of any specialised female skills e.g. shorthand, typing, and the conscious relegation of women to less responsible or well-paid work, and their exclusion from prestigious areas of any profession. Along with these points goes the long-held theory of man as the sole earner of cash income, the invisibility of women who did not fit the pattern, e.g. widows, deserted wives and the invisibility of women's work. Women's own self-image reinforces all these points, carries over into the trades unions where men have the top jobs and women are less active, and reluctant to speak, and into the work pattern where women have less access to secretarial assistance, etc.

### Second Semester plans

We have noticed that the members of the group have tended to come only to the talks that particularly interest them, though some stalwarts have been able to get to all of the women at work series, so for second semester we have decided to abandon the series format temporarily, and run a programme of separate talks, which we hope will satisfy our members.

We have three definite topics for discussion, two continuing the women at work series, namely women artists and



To unprise women it were a shame  
For a woman was Thy dame  
Our Blessed Lady bereth the name  
Of all women wher that they go

A woman is a worthy thing  
The do the washe and do the wringe  
'Lulley, lulley' she doth the singe  
And yet she hath but care and woe

A woman is a worthy wight  
She serveth man both daye and night  
Therto she putteth all her might  
And yet she hath but care and woe

medieval poem

### ANZAAS Women's Studies Section

The next ANZAAS Conference will be held in Canberra in May 1984, and will include a section on Women's Studies. At present Sue Magarey is supervising the organisation, and wants to put together a programme by the end of August, with the help of a provisional organising committee. If you have the time and energy to assist in the active organisation, please contact Sue Magarey, Women's Studies, Arts, on X 4355.

### Improvements

Positive suggestions for improving the attitudes to women and work which arose from the series of talks included schemes of practical and psychological importance. There should be no discrimination in education or professional training, e.g. girls should be made to feel that they are capable of learning maths, computer skills, etc. the trade unions, in such schemes as TUTOR, should assist women. There should be a re-definition of parents'/spouses' roles in sharing tasks inside and outside the household unit, and finally there should be a recognition of married women's right to work, and to good continuous work, and that such work should have equal status with that done by men.

Comments following this summary were that though the talks did tell a depressing tale, they raised the level of information and interest for those who heard them. Also we may think we are better off than our predecessors, but many women still suffer poor working conditions and the other disadvantages above mentioned, and in addition, are still being penalised for speaking out about conditions in their professions. The women we need in the top jobs are feminists, not simply women.

### Centre for Continuing Education

Shirley Kral is putting together the spring programme, and is interested in any new courses people are interested in teaching, especially those with a feminist point of view. If you have any suggestions, please contact Shirley on X 2888.



# WANTED FOR MURDER:

If you, like countless other ANU students, are bored with constant study and the general lack of silly things happening to relieve the monotony of University life, chances are you will enjoy playing "Murder".

"Murder" is an exciting and entertaining strategy which has been highly successful on many other campuses. It is our hope to involve as many people on campus as possible, including undergraduate and post-graduate students, non-ANU students living on campus, staff and people working at the ANU. As somebody once said, the more the merrier, so spread the word among your friends.



## SEVERAL HUNDRED PEOPLE ON ANU CAMPUS

... So if you have always longed to be shot very theatrically in front of hundreds of people on the campus, or have simply had the urge to run around quietly assassinating people with a water pistol, chances are you will really enjoy murder.

The basic workings of the game are as follows:

- (a) (hopefully) hundreds of people indicate that they are interested in participating
- (b) these participants register by completing a dossier which features their name, signature and a fairly recent passport photo (spare photos from this year's student cards will be fine).
- (c) the dossiers are shuffled, and each participant collects a new dossier featuring a "victim" who they must track down and eliminate using a water pistol, bearing in mind that somebody is also after them...
- (d) mass paranoia takes hold, and lots of people have a lot of fun.

A SAMPLE DOSSIER -

STANDARD PASSPORT-SIZE PHOTO

(You're bound to have a spare one somewhere)

NAME IN BLOCK LETTERS

.....

CARDS LIKE THIS ONE WILL BE PROVIDED FOR DOSSIERS AT THE KNOTHOLES MEETING

SIGNATURE:.....

For a Bush Week activity with a real difference, drop in to the Students' Association Office on the second floor of the Union building on the Friday before Bush Week, and bring your passport photo. To be eligible to play, you must register between 9.30am and 3.00pm on the Friday before Bush Week (August 12th), and collect your "victim's" dossier between 3.30pm and 5.00 pm on the same day. This is to ensure a minimum time between registration and the commencement of the game (as of 1 minute past midnight on Monday morning.) You can consult the upcoming Bush Week Rag, and the noticeboards in and around the Union Building, for a list of playing rules.

And start buying your water pistols.....

## SEE YOU AT THE OFFICE ON FRIDAY 12 AUGUST!







THE SOCIALIST FILM GROUP  
PRESENTS

A QUESTION OF SILENCE  
&  
THE SELLING OF THE  
FEMALE IMAGE

FRIDAY 19 AUGUST

H.A. TANK 8.00

FREE ADMISSION ALL WELCOME

## PRACTICAL QUESTIONS FOR FEMINISM

A series of lectures and discussions to be held on  
Monday evenings in the Humanities Research Centre  
Reading Room, A. D. Hope Building, A.N.U.



Monday 8 August 8 p.m.	Marie Coleman	Women and Welfare
Monday 22 August 8 p.m.	Nancy Shelley	Feminism and the Peace Movement
Monday 26 September 8 p.m.	Kathleen Tapperell (Office for the Status of Women)	The United Nations Decade for Women
Monday 3 October 8 p.m. (N.B. Labour Day)	Alexis Omond (National Aboriginal Conference)	The Australian Federation of Aboriginal Women
Monday 10 October 8 p.m.	Dr. Dianne Bell (Research School of Pacific Studies, A.N.U.)	The struggle for land rights for women
Monday 24 October 8 p.m. (to be confirmed)	Senator Susan Ryan	The government and pro-feminist policies.

# POLITICAL ECONOMY ENQUIRY

## WHAT IS POLITICAL ECONOMY?

Political Economy is a term covering a broad range of perspectives - Institutional Economics, Marxist, Neo-Marxist, Post-Keynesian, Neo Ricardian, etc. What distinguishes Political Economy from conventional Economics is that Political Economy refuses to separate questions of power from questions of the allocation of scarce resources among competing ends. Further features of Political Economy (PE) is that it tends to emphasise the historical and adopts a more comparative viewpoint, recognising that different theories offer different explanations and that there needs to be debate.

## WHY ARE STUDENTS CONCERNED?

Students at the ANU, particularly in the Economics and Arts Faculties, have expressed support for Political Economy. There are strong reasons for the introduction of Political Economy.

### 1. The Inadequacy of Conventional Economics

Conventional Economics has some virtues. It has also shown itself to be inadequate. For example, it has failed to explain patterns of development and the effect of international economics on the third world. It cannot explain technological change or even patterns of unemployment.

Conventional Economics is not enough!

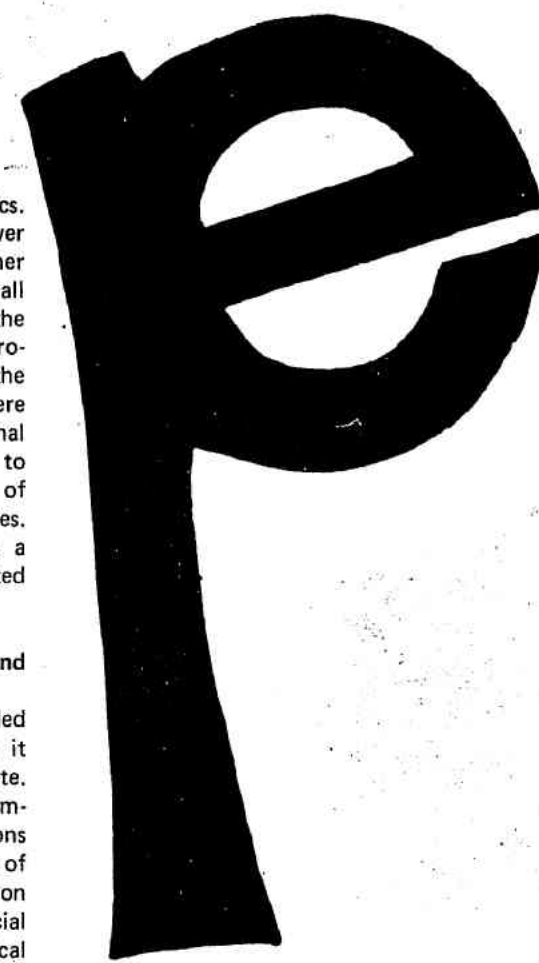
### 2. Pluralism

There are many schools of Economics. Most have defects. It is hard to discover what defects any view has unless other views can be contrasted with it and all views are then compared. Currently the Economics Department at the ANU provides only one approach. Given the limits of conventional Economics there are sound educational and vocational reasons for students to be exposed to other economic frameworks. A bit of pluralism could provide better graduates. At the very least it would provide a more critical assessment of suggested economic policies.

### 3. The Link between the Economic and other Spheres.

There is an area that can be called the Economic. The trouble is that it cannot be treated as totally discrete. For instance, the production of economic theory involves philosophical questions about knowledge and ethics. Patterns of exchange, production and distribution are often entwined with cultural/social practices (Anthropological-sociological considerations) and the operation of government/the State. Similar comments could be made about Economics' relation to Geography and Demography.

Not only should these intersections not be ignored (as they are by conventional Economics) they are the very things about which economists need to be concerned.



## WHY WE NEED AN INDEPENDENT ENQUIRY

Over the last few years students have been concerned about Political Economy. Student representatives have canvassed student opinion and gone through the official Economics channels. As history reveals, their pleas have fallen on deaf ears. Despite the recalcitrance of the Economics Department, the Political Economy issue will not go away. What is needed is an independent enquiry into Political Economy on this campus which will examine its introduction, possible administration and resources available.

The enquiry would have a representative from the Economics Department, the Dean of Economics, a member of the Faculty of Arts, an undergraduate student, a post-graduate student and other members agreeable to both the Vice-Chancellor and to students. Such an enquiry should report to the Vice-Chancellor and the Board of Faculties (the top academic board) and not to the Economics Faculty.

Only an independent enquiry can judge the need for Political Economy and how it should be administered. Only an independent enquiry can ensure that the issue of Political Economy is not ignored.

### 4. Relevance

A frequent student complaint is that Economics seems to be about fine tuning abstract and unreal models. Political Economy tends to address more contemporary concerns such as the effect of organisations like trade unions and multinational corporations, power and income and wealth distribution.

Please sign the petition for an independent enquiry into Political Economy.

Students' Association Political Economy Society

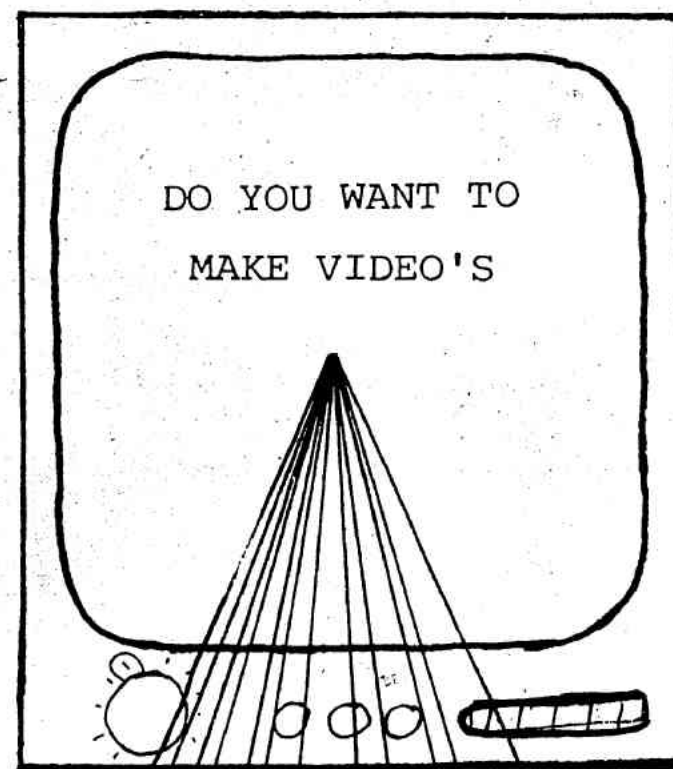


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The Hawke Government's aim of making Asia the main focus of its international relations would be seriously undermined by any curtailment of the overseas student programme, according to the National Overseas Students' Service (NOSS). NOSS is the major national 'voice' on issues affecting the 12,000 overseas students in Australia. Most of these students are from the ASEAN countries. In a statement released today the Director of the NOSS, Mr K. Loh, said certain trends in Australian government policy on overseas students were most unwelcome. On July 6 the government announced a cut in the number of new students allowed to enter Australia next year. On July 8 the Minister for Immigration, Mr S. West, had made an open-ended statement about "some rich students taking advantage of Australia's education system". A review of the overseas student programmes was also to be conducted.

**OVERSEAS  
STUDENT  
CUTS  
COULD  
ENDANGER  
GOVERN-  
MENT'S  
INITIATIVE  
TO ASIA**

Mr Loh said the NOSS hoped the review would be a balanced one, involving proper consultation of all groups affected.

"The Minister's claim that rich students are taking advantage of Australia needs to be substantiated. It tends to create the impression that all overseas students are from very wealthy backgrounds. This is simply not true. Many overseas students are experiencing severe economic hardship to pursue their studies in Australia. Their families make enormous sacrifices. Study abroad is the only hope many young people in developing countries have of obtaining higher education.

"It is however true that the overseas student programme tends to favour the rich. This is not because any student 'takes advantage of it' but because of policies which the new Australian government has inherited. Selection procedures for overseas student entry favour those who can afford to pay and since 1980 all private overseas students have had to pay a high annual fee (now in the range of \$1850-\$2500). This made study in Australia very difficult for those who are not well off.

"The central question of the review must be how to ensure that the overseas student programme is made more accessible to students from middle and lower

income brackets. Two initiatives are crucial if this aim is to be realised. Firstly, fees must be abolished for students from lower socio-economic backgrounds. Secondly, a significant number of places must be guaranteed for them."

Mr Loh said recent government moves concerning overseas students were being taken against the background of Australia's serious economic situation.

"We are sure it is not the government's intention to place the blame for the country's woes on groups such as foreign students. Still we must be on guard against any statement which might mislead the public.

"In this regard we must point out that the cost of educating overseas students is exceeded annually by the foreign exchange they bring into Australia.

"As to cuts in the number of overseas students allowed into Australia, this contributed virtually nothing to making more places available for local students. In all overseas students make up less than five percent of the total enrolment. Improved access to higher education for Australian youth will only be possible if a substantial expansion is made in the total number of places."

Mr Loh said that in reviewing the overseas student programme the government must carefully weight the foreign policy implications.

"A new era in Australian-Asian relations is not going to be built on the ruins of what is the most successful, tangible and long-running contribution to Australian-Asian understanding - the overseas student programme.

"It will make the sentiments expressed by the Prime Minister and Foreign Minister on recent visits to South East Asia rather hollow if any contraction of this programme proceeds. Friendship cannot only be offered in fair weather.

"Australia's neighbours place a high value on this country's overseas student programme. The introduction of fees by the Fraser Government in 1979 had already caused much ill-will. Australia had been compelled to withdraw the fees for South Pacific students.

"Government leaders in South East Asia had strongly criticised the fees. Britain's decision to raise overseas student fees to "full cost of education" had been one of the key factors which last year caused the worst upset in Malaysian-British relations since independence.

"There are many sensitive issues involved in overseas student policy. We sincerely hope that the Australian government will handle the matter carefully and not do damage to its regional standing."

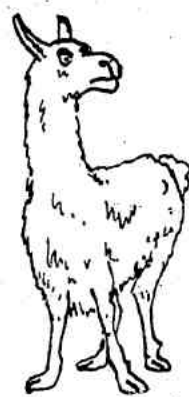


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# ¿Qué quiere decir esto?

WHAT DOES THIS MEAN?



## AN ALTERNATIVE LOOK AT SOCIALISM IN LATIN AMERICA

Why is an anarchist perspective on events in Latin America of value?

The economies of Latin America are faltering. Widespread labour unrest and also often guerilla struggles oblige governments to step up repressive measures of internal control. Socialist governments in the region are not free from imposing their own internal restrictions.

Anarchist theories provide many insights into power relationships at a societal level, for example, in detecting the presence and determining the extent of exploitation and oppression. Additionally, anarchist thought is not blinkered by those sentiments which bind many other leftists to the harsh realities of State socialism. In these contexts, anarchism can be a useful analytical tool.

There is a tendency for views on developments in Latin America to be doctored. This may be done by the governments of the countries in which developments occur, or by "mainstream socialists" in Australia. For this reason it is not only expedient but also vitally important to promote an alternative view on events.

I intend to focus on the socialist governments of Latin America, particularly Cuba, and, to a lesser extent, Nicaragua. I wish to reveal that conditions in these countries are still far from acceptable.

I will begin by sketching the origins of known anarchist thought in the region and by briefly recounting how this thought has been translated into practice.

### ANARCHISM IN LATIN AMERICA

Revolutionary anarchist ideas were transmitted to Latin America chiefly by Spanish immigrants in the 19th century. This transmission seems to have been favoured by cultural and linguistic ties between Spain, Portugal and the colonies, as well as by similar social conditions.

The earliest anarchist groups appeared in Mexico, Cuba and Argentina in the early 1870's. The prestige of the Spanish Confederación Nacional del Trabajo (CNT), an anarcho-syndicalist trade union, was probably of great significance in the proliferation of anarchist ideas in Latin America at the time. The impact of Spanish anarchist ideas on Cuban labour, for example, was indeed great, but we should not infer that these were artificially grafted to the Cuban revolutionary movement. The anarcho-syndicalist principles were accepted because they corresponded to the aspirations and experiences of Cuban workers on Cuban soil.



By virtue of the work and organizing activities of anarchists amongst craft and industrial workers throughout Latin America, most of the trade unions in the early 1920's in Mexico, Peru, Chile, Brazil and Argentina were anarcho-syndicalist in general outlook.

Anarchists in Mexico played a considerable part in the revolutionary era following the downfall of the dictator Porfirio Diaz in 1910. For example, the agrarian leader Emiliano Zapata inspired the oppressed farmers of southern Mexico and led them in successful guerilla warfare for a number of years. This egalitarian movement with its distrust for bureaucracy, contempt for personal gain and desire "to re-create a natural peasant order", maintained that the people must take the land and govern themselves in decentralized communities. One can extract the important concepts here from the idyllic, utopian component.

Anarchists were very active in Cuba in the last decades of the 19th century, so much so that in 1893 the Spanish colonial government instituted strict anti-anarchist laws. Anarchists organized and took part in many strikes and uprisings until their influence was weakened by the bloody repression following the rebellion of 1933 which toppled the Machado dictatorship.

Anarchists played a major role in the revolution which finally toppled the Batista regime in early 1959. In addition to groups of anarchist guerillas, many independent groups containing anarchists were also active in destroying the old order.

Yet since the revolution, anarchist groups and individuals have been brutally oppressed by the Castro regime. Soon after Castro came to power two influential groups who had struggled valiantly against Batista's regime and had

anarchist leanings, the Revolutionary Student Directorate and the Second Escambray Front, were forcefully disbanded and their members persecuted.

In 1961, two years after the Cuban revolution, the large anarchist co-ordinating body the Libertarian Association of Cuba (ALC) and a number of anarchist presses were suppressed. Self-managing farms and agricultural collectives in the province of Pinar del Rio were crushed and replaced with State farms. Big Brother (thinks he) knows best!

### STATE SOCIALISM

The socialism that we observe in Cuba is not on the whole what could be called self-management socialism. In Cuba the management of the economy is generally organised in ways desired by the State. After peering past "the democratic phrasology of the politicians" one can observe the foundations of dictatorship in the Cuban economy.

The administration of factories is often not carried out collectively by the technical and clerical workers who work in the factory, but by State bureaucrats. Dolgoff (1976) points to conditions in Cuba where only those workers who would unconditionally follow government management and party orders would be elected as trade union officials or to high administrative positions. Yet this is not surprising. Raul Castro has said: "... unions are supposed to be autonomous, but must be politically guided by the party and must follow its policies." This idea is extended until one arrives at a duplicate of the mentality found in the East Block: there is no need for independent unions; for unions are for the protection of workers; and workers do not require protection from their own State. Adherence to ideologies overrides regard of reality!

State control reaches into many other areas. Education has been well used by the State to suit its own purposes. The massive literacy campaigns which have reduced illiteracy to minuscule levels have been used to militarize the minds of people and indoctrinate them with the

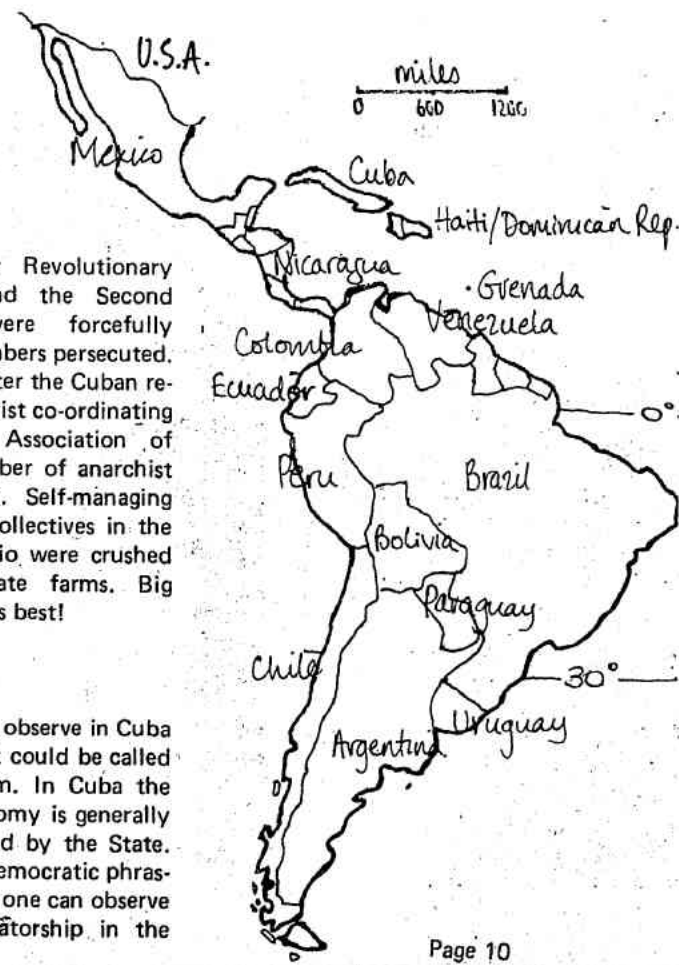
ideas of the new rulers. (For example, a common early exercise to teach the use of "ch" in Spanish sentences translated as: *the boys and girls like Che Guevara very much*, and in Spanish there are at least four instances of this "ch"! This has been used to help generate a cult of personality.)

The State has instituted compulsory military service for youngsters to "defend their country" and "their revolution". The fostering of this spirit of nationalism by the authoritarian institutions of the State is breaking up "natural solidarity" between the Cuban people. Instead we now see the enforcement of the ideal of The New Socialist Man, an ideal embodying a new, repressive work-ethic, a stringently authoritarian and conformist outlook and a distaste for idiosyncracies in dress and behaviour. The institutions of the State have been standardizing and militarizing the population. Is this not a softly-ticking variety of fascism?

Social wealth in Cuba is not owned and administered collectively as much as through State agencies. Most workers do not possess "the right to strike". Labour militancy is brutally suppressed and labelled "counter-revolutionary", except for the government-approved demonstrations on public holidays, when coercion to attend plays a major role.

But hardly any of this is surprising. Castro's dictatorial tendencies were revealed even before the victory of the revolution in 1959, when he set up his own "Provisional Government" in Santiago de Cuba without consulting and certainly without the consent of other significant revolutionary groups which had been fighting against the Batista dictatorship. The wounds left by Castro's campaigns to impose his brand of socialism by decree reveal a new brand of enslavement. There is a great deal of (unofficial) sabotage and harassment of journalists and literary circles who are not in line with Castro. Accusations of perpetrating "counter-revolutionary activities" are launched against all those who refuse to be silent and submit to the will of the State. Dedicated anarchist and other dependent revolutionaries have been and presumably are still being imprisoned for no other reason than their opposition to Castro's State.

On the land the peasant becomes an EMPLOYEE of the National Institute of Agrarian Reform. The individual is often deprived of initiative and genuine participatory power, as equipment belongs to the State and the quotas (and the like) are set by it. And the Cuban government wonders at the waste, inefficiency and "mismanagement" of so many agricultural and industrial concerns! In 1970 Castro and his government decided to set a target sugar harvest of 10 million tonnes. Virtually the whole



population was mobilized to work, by compulsion, in the fields. The economy was dislocated by the efforts and a crop of (only) 8½ million tonnes was obtained.

In Nicaragua around 60 percent of industry is still privately owned. These capitalists do not have as much of a free rein as before the 1979 revolution, but the new Sandinista government feels obliged to treat them with restraint, fearing decapitalization and a loss of skills and technology if these capitalists were to move on. Should working people accept this as an excuse for collaboration with employers and the State and giving social elites the opportunity to establish themselves? This is a great dilemma.

#### PARALLELS WITH THE SOVIET UNION

There are frightening parallels between Nicaragua in 1983 and Russia during the years of Civil War and foreign intervention (1918-1921). Most significant amongst these is Nicaragua's brand of what could be called "war communism", which is presently in force due to invasions of Nicaragua from north and south by CIA-backed right-wing guerrillas. In the 12 months to June 1983, \$58 million worth of damage had been done to the Nicaraguan economy by war and frequent border incursions. Aid schemes in the countryside have been hampered and the potential for economic growth and self-sufficiency which have been shown since the overthrow of the Somoza dictatorship in 1979 has declined. There are shortages of basic consumer goods such as milk, cooking oil, laundry soap and petrol.

As Nicaraguan militias mobilize (and are mobilized) to fight the CIA-backed invaders, the workforce in factories and on agricultural concerns declines. To maintain production levels quotas must be strictly adhered to or even raised. There is the possibility that State control of many concerns may take over from that democratic worker-control which does exist. The consequences of this may be a consolidation of the power of the State and an increased degree of expropriation of foodstuffs from the land (perhaps similar to the extensive grain requisitions of the Russian Civil War).

In March 1982 the Sandinista "Government of National Reconstruction" declared a State of Emergency, sus-

pending normal constitutional guarantees and stepping up the suppression of "counter-revolutionaries". The organization "Americas Watch" states: "... human rights are increasingly threatened in Nicaragua today as a result of the government's decisions to suspend guarantees of individual rights, detain hundreds of citizens in political cases, establish prior censorship of the press, and pursue in the Atlantic Coast region a security policy that has deprived thousands of Miskito Indians of fundamental rights." Amongst all the nonsense about "rights", we can interpret what the Americas Watch report intends. What are supposed to be temporary restrictive measures are likely to become consolidated into new, hierarchical structures of domination.

There are, of course, similarities between the USSR and Cuba as well, the most obvious one being the bureaucratic, centralized political system. The journalist Herbert Matthews, a strong Castro sympathizer, reluctantly admits: "... all organs of state power are under Castro's direct command. He is all-powerful and it is HIS revolution." Other writers, including an Organizing Secretary of the Communist Party of Cuba (CPC), Armando Hart, stress the "Stalinist subservience of the CPC" to Castro.



None can deny the great power which Castro wields and which he has used to implement HIS policies. He presides over the Executive Committee of the Council of Ministers (a council of ten Deputy Prime Ministers roughly equivalent to the Australian cabinet) which has great power over industry, commerce, education and welfare. Castro is also personally in charge of the following significant agencies: Ministry of the Revolutionary Armed Forces (FAR), Ministry of the Interior, National Institute of Agrarian Reform (INRA) and Ministry of Public Health.

#### SOLIDARITY

Although the popular initiatives leading to the 1959 revolution in Cuba have been subverted by a new elite masquerading as a competent, democratic, "revolutionary" government, the concrete achievements of the revolution have been significant. Health care services are free and reportedly good, the illiteracy rate has fallen drastically and malnutrition and child mortality have decreased substantially. Women are equal under Cuban law and large (State-approved) unions of women are helping to improve child-care and women's health facilities.

Similar strides in education, medicine and women's affairs are being made in Nicaragua, despite economic sabotage by the US and other industrialized nations and recent (covert) US military aggression.

Although often, under State guidance and within set frameworks, the people of Cuba and Nicaragua are allowed a greater degree of participation in their unions, workplaces and municipalities than in other Latin American countries. These gains, as well as those made in the fields of welfare and education, must be extended. The Nicaraguan government, for example, has been pursuing a policy of handing land back to peasants individually and communally, rather than simply in order to develop State farms. This process should be furthered, not only on the land but also in mining and industry, so

that the workers themselves can control (but not possess) the land or factories that they work. Federations of these workers, their communes and factory committees, as well as bodies of consumers, should voluntarily unite to make economic decisions, rather than copping the sometimes arbitrary directives of bureaucratic, centralized governments and then calling this "democracy".

Possibilities for self-management socialism and democratic relations still exist within the frameworks of Cuba and Nicaragua. For this reason we should support these peoples in their struggle against US military aggression. A "revolution" is a process, not an event!

#### APOLOGIES FOR NEW REGIMES

In any kind of "objective" analysis of events in Latin America we must look to sources of information which have been neglected. We must also be critical of the apologists: not only those apologizing for the existence of brutal fascist regimes and wanting to maintain economic exploitation, but also those who seek to play down or obscure the gravity of the situation in socialist countries of the region.

I shall give no examples of arguments of the former apologists, for they surround us; not only in the capitalist mass media but in the circles of many governments. The latter apologists are almost as disturbing in their one-sidedness as the former ones. Such people claim with abounding revolutionary rhetoric to support the "popular revolutions" and the "People's governments" of Latin America. Yet it is often not "the people" who are being supported, but their governments who make the policies, write new laws and slowly consolidate their own privileges.

I have tried to outline some of the benefits which Cubans and Nicaraguans are experiencing as a result of the revolutions. I am also pleading for people to open their eyes to the foundations of new systems of class domination in these very countries.

I shall outline two propaganda issues of the Cuban government which have been picked up and regurgitated by socialists in other countries.

The first of these may be represented by a quote from Lenin (Collected Works Vol. 32: p. 205): *It is... untrue to say that we have no confidence in the working class and that we are keeping the workers out of governing bodies. We are on the look-out for every worker who is... fit for managerial work;... we are on our last legs for want of men and we are prepared to take any assistance... from any efficient man, especially if he is a worker. But we have no men of this type... We must... fight against the evils of bureaucracy - and it demands hundreds of thousands of men.*

Can this be interpreted as a valid excuse for becoming weighed down with bureaucracy and centralized government?

One doesn't need hundreds of thousands of people to run an economy, leastways not this number of "efficient" people "fit for managerial work". Admittedly there is a need for some higher administrative positions for which an extensive education and an "efficient" disposition would provide some "preparation", but this misses the essential point.

The point is: who is really best suited to manage, for example, a cement works?

The experienced worker and the newly-trained technician or the "able" administrator, the one "fit for managerial work" above all else? I would think the former. And, on a larger scale, who is "fit" for running an economy, for making the decisions of consequence for defence, trade, and the reliable distribution of goods and services? No one person or select cabinet of people, I would answer, but those who are engaged in defence, trade, and the distribution of goods and services. It is these people and those others who consume these services that should decide. Those people "fit for managerial work" could certainly join in or offer their advice, and would be respected for either. But when these people expect a monopoly of power and a voice which over-rides the voices of the administered, let them be repudiated.

A second propaganda issue "an experiment in democracy and decentralization" which went under the name of People's Power. This experiment, which was begun in Matanzas Province, Cuba, in 1974, led to the establishment of municipal, district and provincial Organizations of the People's power (PPO). The PPO was handed over thousands of production and service units and began to perform city council and local administrative functions, as well as being structured to take on functions in the Committees for the Defence of the Revolution. From the start this "experiment in decentralization" was integrated into the State!!

A member of the ruling Communist Party of Cuba (CPC), Marta Harnecker, extolled in a book entitled "People's Power" the supposedly lasting improvements brought about by this project. These benefits are supposedly the restriction of bureaucracy, mass involvement in government, decentralization of power, and other such lovely things. A close look at PPO from a different perspective, however, shows the ways in which this system actually reinforces the dictatorship. Not only did the CPC impose and direct the project, but 60 percent of deputies elected to sit on councils were members of the CPC or the Union of Communist Youth. Only around five percent of the Cuban population of 10 million belong to either of these groups. Is this really an experiment in democracy and decentralization, or is it something more sinister?

#### CONCLUSION

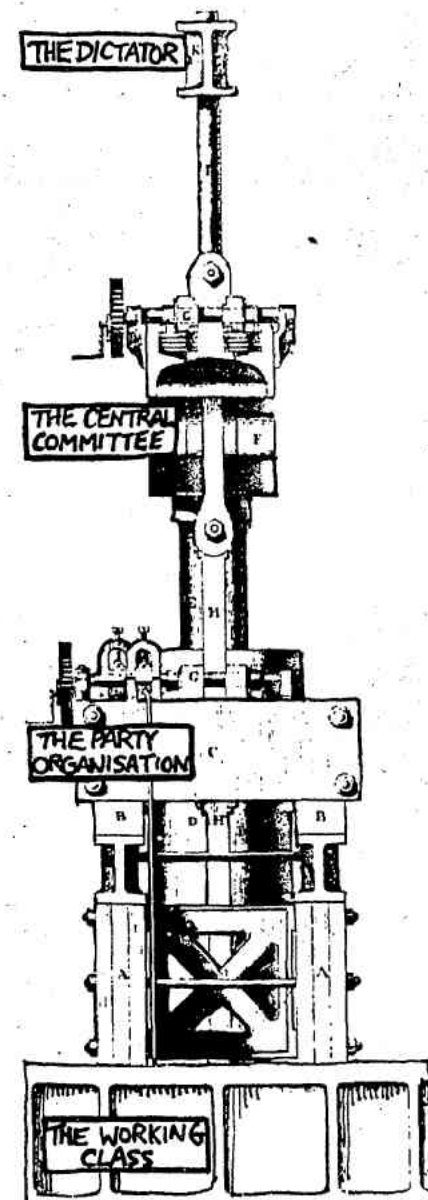
This article possesses many holes and silences. It may be construed as being paranoid. Nevertheless, I hope that reaction to the subject matter and to the article as a whole might stimulate debate on the matters I have raised. I believe them to be most significant.

I have attempted to follow more-or-less anarchist approaches, firstly because anarchism can be of use as an analytical tool in these circumstances, and also because anarchists as revolutionaries played a major role in the Cuban revolution and yet have been persecuted by Castro's regime ever since.

There is nothing peculiarly anarchic about the conclusions I arrive at: I believe that most Marxists with their heads screwed on, with their eyes open, and who are not blind in the left eye would come to similar standpoints.

Let me finally express solidarity with the peoples of Latin America in their struggles for peace, dignity and self-management, not only against US imperialist aggression, but also against new socialist states which, through different means, also arrive at inhibiting the attainment of these goals.

The following books have been of invaluable assistance:  
*"The Cuban Revolution - a critical perspective"* by Sam Dolgoff, Black Rose Books, Montreal, 1976;  
*"Anarchism"* by George Woodcock, Penguin, Harmondsworth, 1962.





# UNDER UNDERCURRENT CURRENT



## Singles 7"

### Farmer Boys. For You. EMI

After the aptly named "Muck it out" here's the second "Boys' Number. It's basically MOR, Haircuts, ABC, type stuff but doesn't sound half as good.

"I said life could be wonderful... and maybe it would be the sooner you disappeared into total obscurity."

### Howard Devoto. Rainy Season. Virgin.

"I am on fire and, it's the rainy season. In this desert you made me create I am on fire, rainy season and you're a mirage I could learn to hate."

I wouldn't be surprised if Pete Shelley had a hand in this one, simply for its sheer pop accessibility. Precise string guitars and wafting synthesiser see Howard Devoto breaking away from the Magazine musical mode but retaining his ever perceptive lyric sense. Basically a very good song.



### Cabaret Voltaire. Just Fascination.

"Your thoughts close off but there's no concern. Just fascination." Slower and deliberating late night dance music. The cabs have grabbed the dance medium by the throat and turned it into something different and (excuse me) fascinating.

### XTC. Wonderland. Virgin.

A rather odd little number from these guys. It's all doe eyed, green pastures, lovely people and all that. They do it well but I can't say I'm overly keen on euthanasia just yet.

### Paul Haig. Never give up.

Totally up front swing and punch dance music. No compromise in the bump and grind stakes. Hang-on a sec I'll just go get my lurex shirt.



### The Mighty Guys. When I Walk You Home Festival.

Doo Wop style complete with palm sunsets, convertible chevy, holding hands, and good clean fun. If it's supposed to be tongue in cheek it hasn't gone far enough and if not I can't see why anyone would produce something so boring.

### I am Joe's Music. Life in Asia. Mushroom

Life on Coota beach perhaps. Complete with self styled posing, hip singing and New Zealand brand of paranoia. Basic and forgettable shit.



### Depeche Mode. Everything Counts. Mute.

Every so often it's good to see a band who has control over their medium, weaving in and out of different musical forms, introducing new ones and so on. Depeche Mode are one of those bands. This song deals with greed, how people get trodden on for that elusive thing we call success. The B-side "Work Hard" deals with just that. You don't work hard you don't get anywhere. Subsistence lyrics supported by a full and pacing dance rounds of a very worthwhile single.

### The Scientists. This is my happy hour. Au-go-go.

Psychedelia meets pre-pubescent Joy Division. A stupid bloody song.

### The Enemy. Last Rites. Fall Out.

It would seem that every up and coming thrashing moron and 'is mates gotta 'ave a last rites single. Why? 'Cos we mean it mate.' No doubt dedicated to the brewers of some opiate or other.

### The Belle Stars. Indian Summer. Stiff.

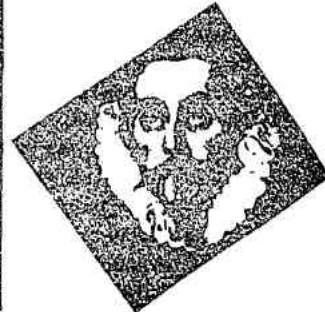
Not as 'over the top' as their last few but a more sophisticated and interested Belle Stars. Indian Summer, with the feelings it encompasses are short, can't be taken for granted, and filled with passion. I like this one.

### Testing Housing. Into you. Rampart

Slow to the point of wanting to drag the needle across the record. More like testing tolerance.

### Felt. Penelope Tree. Cherry Red

A basic but full sounding pop song. A bit too much wearing of hearts on sleeves but reasonable enough stuff.



### Crass. Who dunnit. Crass

In typical Crass style here we've got a bunch of people standing around a piano in a bar singing an anti-Thatcher song.

"Birds put the turd in custard. But who put the shit in number 10." Out on brown vinyl, a definite hit parade success.

### WHAM. Club Tropicana. CBS

Disappointing in a word. "Young Guns" and WHAM Rap had a real punch but now these guys are drifting into the sated and self satisfied disco market where back pats and fat cheques rule. A bit too hip but lacking the same finesse as Linx. Utterly forgettable.



### The Thomson Twins.

### The Thomson Twins. Watching. Arista.

A slower and more desperate song from the Thommo's. Watching you, eyes averted, drifting into suburbia, all that sort of stuff. Pretty good all round.

### Stunt Kites. Leanora. Criminal Damage.

Quite interesting this. In the same vein as Southern Death Cult and that movement of modern punk bands. Judging by the quality and obscurity of this one probably a debut single. They show a great deal of promise and it'll be worth following this band for future developments.

### Eurythmics. Who's that girl. RCA

Even though I can't stand Annie Lennox (after a shit slinging match at a Tourists concert several years ago) this is destined to be a success. And it's a good song with the perfect chemistry of effective, danceable pop music.

### Pete Gabriel. I don't remember. Charisma.

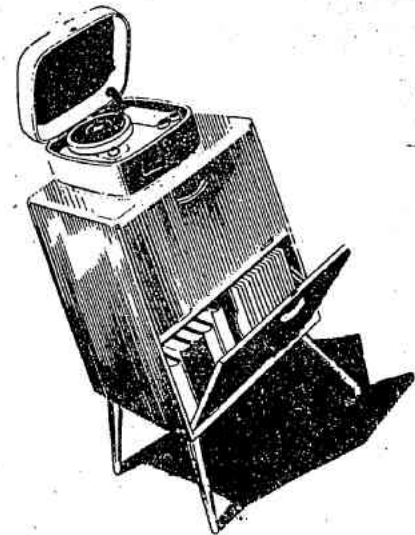
This is Gabriel's excuse for Genesis and sounds just as bad.

### After the fire. Dancing in the Shadow. CBS

After the fire have again succeeded in fucking up somebody else's song. First Der Kommissar, now this. I put my wrist to my forehead, look tearfully into the rain, and ask "When will it all end."

### Hero. Oh Baby. MCA

"When I found you in LA I should have sent you on your way." It amazes me at times when supposed grown men actually sing songs a five year old would find embarrassing. But it continues to propagate a myth that many still believe in. If it wasn't so farcical it could be depressing.



### Police. Wrapped around your finger. A and M

I get the impression The Police aren't too pleased with the institution of marriage, and the person talked of seems to be wanting to break out, or the singer is trying to break in or... Well you know Police lyrics. They seem to be making sense then all of a sudden wander off on some peculiar tangent. That aside it's very easy listening and I daresay you'll be bored shitless in another couple of months from commercial radio overexposure.

### Motorhead. Shine. Bronze

This is obvious and predictable crap but what is even worse is that on the B side is a live version of Hoochie Coochie Man. You can make excuses for some things, but fucking up Willie Dixon isn't one of them. Sorry fellas, fuck off.

### Shakin' Stevens. It's late. Epic

Well a hoot nanny and let's see them lurex sox, woah! Rockabilly's great but Middle of the Road Rockabilly? Initially dubious, but after 2 minutes 40, definitely not worth a second hearing.

### Spandau Ballet. True. Chrysalis

Not so self inflated as many other Spands Pas de deux. But for me it's a bit too slick and leaves a rather saccharin taste in the mouth.

### Sheila Walsh and Cliff Richard. Drifting. DJM

Soft focus, meaning, sincerity, thoughts of love, trying, and oh my god it is trying. Just about the worst I've heard for quite a while. A similar effect can be obtained by two valiums, a cup of tea and a good ninety minutes of Mike Walsh.



### REM. Radio Free Europe. IRS

Pop music ala Byrds and Easybeats style with an unassuming American flavour. The flip's got the old Lou Reed hit, "There she goes again". Quite a decent little disc.

### Ramones. Time has come today. WEA

The band you love to hate and hate to love. Well I've always liked the Ramones because no-one else has ever had the guts to write such brilliant garbage. Unfortunately this song is slow enough to understand all the lyrics and they're not even 'sicko man', just trite. They probably stopped to think over this one.

**Carmel, Bad Day. London.**

I haven't heard music like this for ages. Brilliant, gutsy blues music filled to the brim with soul. Subtle and drifting organ music, backing sh, ooh's, all come together in supporting one of the best singers since Aretha. I even bought this one and it's been thrashed to death already.



**Bauhaus. Burning from the Inside.**

**Beggars Banquet**  
The album opens with the last but one single, "She's in parties". This macabre waltz has something of a gothic overview, "lines in the rain special effects by lunatic drinks The graveyard scene She's in parties - it's in the can."

It's a great song and opens an equally stunning album. Twangy, manic guitar and a death chant quality are the key notes of "Antonin Artand"

"The young man held a gun to the head of God. Stick this Holy Cow."

This again brings to the fore Bauhaus's continuation of their own form of expressionism. For purposes of repeating myself it has its base in the earlier 20th century European Art forms of Da Da, cubism, and naturally the Bauhaus movement.

**King Volcano**  
"Overshadowed by her sister pretty girl would scream. King Volcano gave me numbers King Volcano is clean."

This, with plaintive string guitar work, a very strong 16th century chamber music sound and Pete Murphy's (singer) self mocking court jester disposition give a song of unreal abstraction and askance. From what I've said it sounds as though it isn't the easiest thing to listen to but this music is much more accessible than it would first seem. "Who killed Mr Moonlight" keynotes are subtlety and suggestiveness in piano and willowy sax work.

"Consider green lakes and the idiocy of clocks Someone shot nostalgia in the back Someone shot our innocence."

Born in the frustration, hatred and decadence of earlier times Bauhaus create their own world in which these feelings underlie impassioned lyrics of hope and progression. This is also evident on their previous album "The Skies Gone Out" but now shows more power in commitment for the ideas behind their music and is a lot less ostentatious than their earlier work.

"Slice of Life" opens the record's second side and here Murphy creates illusions and draws on allusions of side-ways looks, loneliness, shivering under lamp posts. The song builds to a manic pitch as he spits out, "And the money is brighter with a wider smile."

And the problems expand inside your head. I am your slice of life"

"Honeymoon Croon" alludes to perhaps Marilyn Monroe. "Better is a drink tonight, bad times come." It has that mid sixties anthemic style of the Doors and is a quite arresting piece.

"Kingdoms Come" seems heavily influenced by the David Bowie of "Station to Station" and "Heroes". It's an interesting song and works quite well. "Burning from the Inside" is much more reminiscent of the earlier Pump and Circumstance: Bauhaus. It's OK but not particularly indicative of this newer better music. The album's last song "Hops" doesn't come over as a great song but does round off an album of intensity, power, great music, and perhaps hope for people and even the human condition. "Burning from inside" with a couple of less than brilliant tracks nevertheless stands as quite a formidable work of art.

**Concerts**

**Sunday Painters/Laughing Clowns. 30.7.83 ANU Union Bar.**

It was the last gig for the Sunday Painters' bass player so he had to smash his guitar. A bit trite I thought. However two guitars, a good singing stature and slightly discordant musical stance invoked quite a bit of interest. I'd like to see more of this group because they had some good ideas and seem to know, in essence at least, what they're about.

I hadn't seen or heard the Laughing Clowns for nearly two years. I left to travel and live overseas for a year in '81, and by the time I'd returned the Clowns had done the same thing. When I last saw them they were getting very esoteric and moving much towards some sort of progressive jazz (or whatever you want to call it). I was beginning to think of just another band that showed promise but had lost much of their previous impetus. Well, I was nearly bowled over by a tight, brash, form of rock music the Clowns only hinted at during their earlier music in '79 and '80. It still has some jazz influences but their overseas experience has brought them back to a basic rock format which although very 'Laughing Clowns' no longer has that esoteric hangover. Geoff Wegener on drums, provided a powerfully brilliant backing force to Ed Keupper's guitar and singing, not to mention one of the best saxophonists I've heard outside of traditional jazz circles. In all it was very danceable and they even played my favourite 'old' Clowns' song, "Collapse Board".

If you ever have the chance to see the Laughing Clowns, wherever they be, I can guarantee a full and worthwhile night's entertainment (unless of course you don't have good taste to start with, heh, heh).

**Lighthouse Keepers/Particles ANU Bar 23.7.83**

The Lighthouse Keepers I've raved about before because their music is effectively diverse and I encourage a good listen to their single "Gargoyle". This night though they didn't really seem to get it together. I think that had a lot to do with our wonderful audience response (e.g. standing around looking as though you're in dire need of a crap). By the time the Particles came on everyone was pissed enough not to be as self conscious. Even though I may have had one (possibly even two) drinks the Particles performed better than they have done on any of their previous visits. With lyrics often very personal and emotional the best in danceable pop music, and a handful of new songs, the Particles seem to be very quickly becoming something of a real force in Australian pop. In the end it turned out to be a great concert and the more exposure these two bands get then all the better.



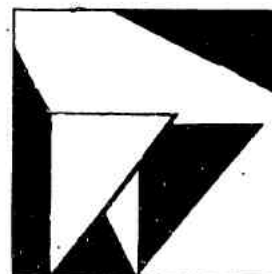
**Albums**

There were a few albums and EPs floating around this week, but there were only a couple that really stood out. To start with I heard the new Killing Joke album, Fire Dances. Unfortunately with the departure of 'Youth' they seem to have lost a lot of impetus. The album is very repetitive and the only reasonable tracks are Let all Go (to the fire dances) and Dominator: both of which you can get on the one single. Something told me (with the release of HA earlier this year) that they'd just about had the dick. This offering simply confirms it.

The Cure's 12" "The Walk" EP is again a drag. "The Walk" which I've reviewed previously, Lament, Upstairs Room, and the Dream sound totally un-Cure like and could be any other disco-synth band. What Robert Smith is up to is anybody's guess but it's certainly not inspiring nor conducive to a second listening.

Southern Death Cult's posthumous 'Southern Death Cult' album is quite interesting. Their songs are desperate, the music crazed; heavy symbolism relating to a rather odd infatuation with North American tribal mysticism. Sounds strange? Not really because they managed to pull it off. Best songs are Fatman, Moya. (also out on a single), Apache and the Crypt. The live stuff recorded isn't so crash hot and was also a major reason for the group's split. The album is interesting but I don't know if it's worthy of a good fifteen buck investment. But there are some things this week that are worthy of more than just cynical slagging.

# Carmel



Well to round off another two pages of self-indulgence I apologise for not reviewing the Talking Heads (due to circumstances beyond my control. Sounds convincing, huh?). Also many thanxx to our community Radio station for the brilliant concerts they've been putting on; don't forget Hunters and Collectors on Tuesday 9th and the Dead Kennedys on the 20th. And again a thankyou to Impact Records for their use of records and facilities.



## QUESTIONS ABOUT SUICIDE

Suicide is a rare event. Many more people think about suicide than actually commit. Many of us have known someone who has spoken of it, and wondered what to do to help: or even considered it ourselves. There are a number of questions people commonly ask, to which the Counselling Centre suggests the following replies:

Q: Is it true that someone who talks about suicide probably won't do it?

A: No, this is not true. Serious and repeated references to suicide may in fact be a sign that the person would at least like to talk to a friend or family member about feelings of depression.

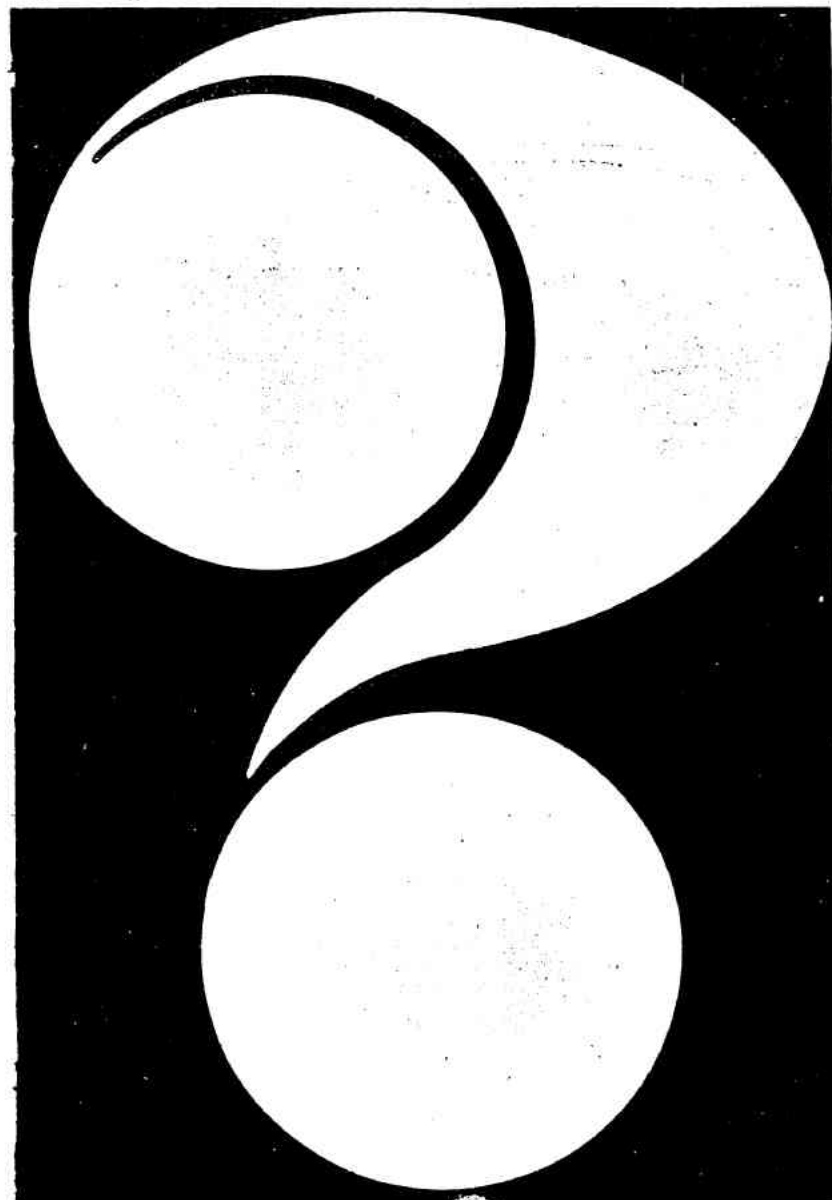
Q: How can I help a friend or relative who talks about suicide or who seems beyond reach in their troubles? How hard should I push if he/she is unwilling to seek assistance? How can I help myself if I have suicidal feelings and find it hard to talk about them?

A: If you wish to seek help for yourself, ring the Counselling Centre on 2442, or call in. In either case explain that you would like to speak to a counsellor at once.

If you are a worried friend or family member, remember that you can approach the Centre directly on someone else's behalf. If necessary the counselling staff will visit a student anywhere on campus or in the community. They will also discuss with you how best to help.

Sometimes, as a temporary measure, an interested and supportive friend can help simply by listening, or, as a temporary measure, by encouraging the depressed person to engage in some social or physical activity which will relieve the pressure until further advice can be sought. A friend is sometimes willing to "make a contract" that he/she will not commit suicide for a given period of time. It needs to be emphasised that feelings do *not* need to result in action.

Don't forget the Lifeline number 822 222, which can be called day or night.



Q: What should I take seriously as signs of suicide potential?

A: Threats of suicide on the one hand, or an increasing inability to talk about a known depressing problem on the other; feeling or seeming 'beyond reach' or 'shut in'; any of these may be accompanied by persistent rather than intermittent depression or high agitation, by marked physical 'slowing down', loss of appetite and withdrawal from ordinary pleasures and social activities.

Q: I tend to scare easily if someone talks about suicide so I either over-react or withdraw and do nothing. Is this a normal reaction?

A: Yes. People do seem to react to the possibility of suicide in extreme ways. It is important to remember that something can often be done to help. Keeping calm, keeping communication open, and if necessary seeking the help of counsellors or doctors are useful responses to bear in mind.

In conclusion, guilt and helplessness are common reactions to suicide. They are in fact evidence of the readiness of most people to care for their friends, and their disappointment when they feel unable to do so. Counsellors are well aware of how irreplaceable the warmth and support of familiar friends and relatives is to those who are depressed. Professional help may sometimes need to be sought urgently, but friends and family should be aware of how much their calm, confidence and understanding can help.

A person, in spite of caring friends and family and competent professionals, may decide to make this tragic choice.

If people choose to make any comments on this topic we would be interested to receive them in the Counselling Centre.

## UNION BOARD OF MANAGEMENT ELECTIONS

It is necessary for me to conduct an election for ten (10) members of the Union Board of Management, who shall hold office for one (1) year from 1 November 1983. Nominations which:

- (i) must be made on the form prescribed by and available to the Secretary;
- (ii) shall be signed by at least two (2) members of the Union eligible to vote at the election and
- (iii) shall contain a written statement of the nominee's willingness to act, if elected,

are invited from eligible members and shall be lodged with me through the Secretary of the Union at the Union Office or posted to the Returning Officer, Australian National University Union, GPO Box 4, Canberra 2601, so as to reach me by 12.30pm on Monday 8 August 1983.

Persons eligible to be nominated are every ordinary and life member of the Union, except those members whose eligibility is rendered invalid by Section 2, para. 8 of the Election to the Union Board of Management Rules.

Every person, who, at the close of nominations, is an ordinary or life member of the Union is eligible to vote at the election, except a person suspended from membership.

Should a ballot be necessary, polling will take place in the Union Building Foyer from Tuesday, 23 August 1983 to Friday 26th August, 1983 inclusive between the hours 11am and 6.30pm each day; and at other places and times during that period, notice of which will be publicised widely.

All enquiries concerning the election should henceforth be directed to me.

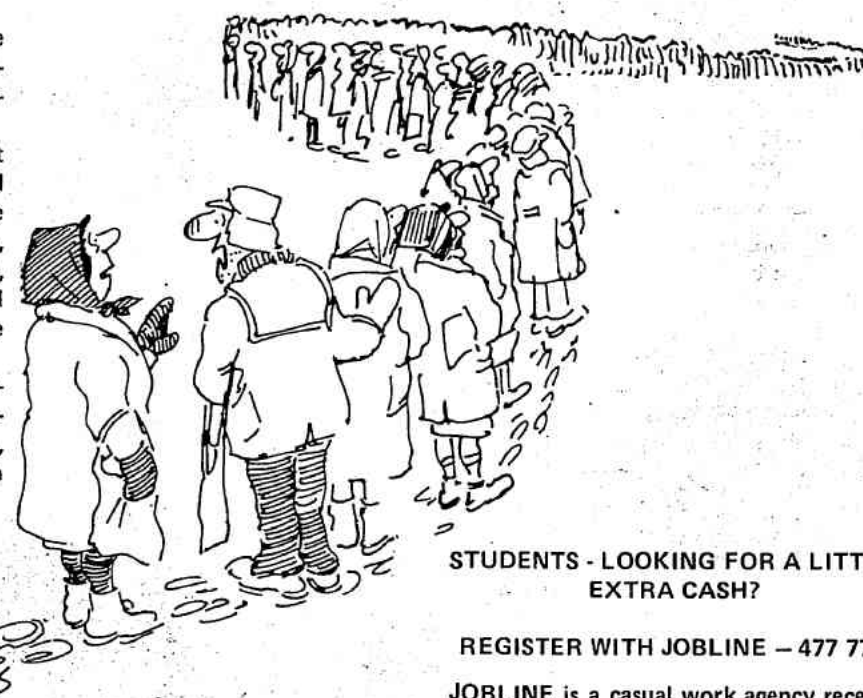
K. Bowden,  
Returning Officer  
30.7.83

This week in Canberra a new free Community Service is starting. It is called JOBLINE and has been funded by the Wage Pause Programme to help low income earners and people on Social Security Benefits find casual work.

JOBLINE is a phone-in service and it covers a wide variety of casual, unskilled and semi-skilled work. Just some of the jobs that JOBLINE handles are gardening, cleaning, handywork, child-minding, painting, labouring, factory work, clerical and typing . . . virtually anything that the market place needs.

JOBLINE has the administrative back-up to fill many jobs each week. The Central Office is located at Ainslie Village, with local branches at Woden, Belconnen and O'Connor.

JOBLINE CAN BE CONTACTED ANY WEEKDAY MONDAY TO FRIDAY ON 47 7777. 7am to 4pm.



STUDENTS - LOOKING FOR A LITTLE EXTRA CASH?

REGISTER WITH JOBLINE - 477 777

JOBLINE is a casual work agency recently established in Canberra. It is a free community service aimed at helping low income earners and people on Social Security benefits find casual and part-time work.

We supply the workers and the work, so let us know what you can do . . . gardening, odd jobs, child-minding, cleaning, odd jobs etc. etc. . . .  
Call JOBLINE Monday-Friday 7am-4pm

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# JOBLINE

## WHY JIVE AGAINST THE JUNTA?

World-wide indignation has been shown at the recent US-backed invasion of Nicaragua. Although northern Nicaragua had been raided sporadically since last October, the Nicaraguan revolutionary government said that 500 right-wing guerrillas had been parachuted into Matagalpa province on March 14, barely 100 km north of the capital, Managua. It is estimated that up to 5000 right-wing guerrillas are now fighting inside Nicaragua with the aim of overthrowing the revolutionary government. Additionally, the Nicaraguan Government claimed late in April 700 right-wing guerrillas had invaded from Costa Rica.

The US administration has claimed that the invasions are merely aimed at cutting off the supply of arms from the revolutionary Nicaraguan Government to rebels fighting the US-backed dictatorship in El Salvador. However, the alleged supply-lines lie chiefly along the far north-west of the Nicaraguan coast, some distance from the invading forces.

Most of the guerrillas fighting Nicaragua are said to be remnants of the former Nicaraguan National Guard and death squads, who fled Nicaragua after the fall of the Somoza dictatorship and the victory of the revolution in 1979.



On a purely concrete level, any escalation and regionalization of the existing major conflicts in Nicaragua and El Salvador could lead to the direct involvement of US forces. As Australia is bound militarily (as well as economically and ideologically) to the US, US involvement would also threaten the involvement of Australians, possibly as part of some variety of "peacekeeping force". Fraser's policy regarding Central America bordered, frighteningly, on a duplicate of that of Washington: it unconditionally supported the dictatorship in El Salvador, and renounced, more or less, the government of Nicaragua. The Hawke Labor Government has yet to make moves to the contrary.

The US has threatened the use of nuclear weapons in third world countries in the past (e.g. Korea, Vietnam, Iran), and their use against the developing popular struggles in Central America is certainly treated as some kind of possibility by the US administration. The deeper the involvement of the United States, the greater the danger of nuclear conflict.

We should also support the peoples of Central America on a moral level, in their struggles against imperialism, repression and centralized government.



There is no way that the Somozaists could have reconstructed their army and waged this war without substantial external support. These Somozaists, trained and equipped and with the logistical support of the US administration (through the CIA), have launched their raids from neighbouring Honduras, and recently also from Costa Rica in the south.

The tactics of these counter-revolutionaries are basically aimed at causing widescale destruction, destroying roads, bridges, power-stations and crops, and indiscriminately killing peasants, teachers and aid-workers. Such tactics restrict the development of agricultural reforms initiated by the revolution and cause widespread destruction. Additionally, the US has been effectively blockading the Nicaraguan Atlantic (Caribbean) coast with a war fleet of 23 ships and 300 planes. Consequently, Cuban assistance for the Nicaraguan Sandinista Government has been greatly limited.

Why should we, as Australians, be concerned about the events in Nicaragua and in the Central American region generally?



The real gains of the revolutions in Nicaragua, Grenada and Cuba are widely reported by a variety of sources, including many amongst the US establishment itself.

Of the 1980 Nicaraguan national budget, 62% was set aside for housing, education and health-care. Literacy rates have risen dramatically from 43% (of those over 15 years of age) in 1978 to 88% in 1980. Energetic campaigns to eradicate diseases have been undertaken. By June 1980, two thirds of the entire population of over two million had been vaccinated against polio, tetanus, diphtheria and measles. Widescale campaigns against malaria have been undertaken.

Such positive attitudes to social welfare contrast strongly with those under the Somoza dictatorship, when only 17% of the last budget of Somoza was allocated to education, housing and health.

Large estates have been expropriated and peasant co-operatives set up to redistribute and work the land. Much land is held in common. Independent unions have been set up amongst 80% of the urban workforce, and most factories are now administered by workers' committees.



Large scale organisations and unions of women have appeared in order to help fight for the rights of women, which are still often only of secondary importance in the machismo-based cultures of the region. Democratically-organised neighbourhood bodies, Defence Committees and co-operatives carry out a multitude of local-government functions.

In addition, food-grains and other basic food crops are being grown in large amounts to feed the population, when previously cash-crops had been of over-riding importance. In 1982, despite disastrous flooding, US economic sabotage and raids by Somozaist terrorists, the economy shrank by only 2.5% — the smallest rate of decline in Central America — while many other countries were also experiencing a severe debt crisis. Mexico and Brazil, for example, both still owe more each year in repayments to western banks than the total value of their exports for one year. The economy of El Salvador contracted by 10% in 1982, Chile's by 13%.

In short, it has been the energy and commitment of the Nicaraguan people which has driven the revolution forward. It is this will to self-determination which now motivates the Sandinista militias in their war against the US-backed Somozaist terrorists.



The Communist Party of Australia, along with all other progressive Australian movements, must declare its support for the revolutionary governments of Nicaragua, Grenada, and Cuba, and for the popular guerrilla struggles in Guatemala and El Salvador. We must attempt to preserve and extend the gains which these revolutions are making. As part of an international solidarity movement, people in Australia must voice their opposition to the US domination in Central America. The US controls most of the economies and manipulates most of the governments in the Western Hemisphere. Over the centuries, US interference has been characterised by a disregard for human rights and dignity and a conscious effort to prop up repressive regimes in order to maintain exploitative economic practices in the region. The degree of moral indignation at US intervention, and our level of support for the struggle of the Central American peoples for self-determination, are instrumental in challenging continued American economic and military aggression.



A.N.U. Communist Student Collective and the C.P.A. (A.C.T.)

donated 50% of the surplus from the Dialectical Dance

JIVE AGAINST THE JUNTA to the struggle in El Salvador.





# THE NON-SMOKING MOVEMENT

## ABSTRACT

This scenario relates to some possible futures in the non-smoking movement in Australia. It is particularly oriented towards the theme of lifelong learning. All events listed as occurring after June 1983 are purely possible futures (and should not be interpreted as probable futures or necessarily preferable futures. For example, the question of whether activist groups should be given access to young people in schools is a sensitive one which requires further analysis). All those listed as occurring up to and including June 1983 have occurred.

## CONTEXT

It is June 1983 in Canberra. A local non-smoking movement has just been formed. The Capital Territory Health Commission is attempting to up-date an ordinance on smoking and has asked for the public to "ring in" their views, or send in submissions by 7 July 1983.

## THE SCENARIO

### Role of the Union Movement

The evidence that non-smokers are in the long term (and sometimes in the short term) adversely affected by side stream smoke is well documented. (For example, see: Administrative Appeals Tribunal, 1982; Palmer, 1980; Repace et al., 1980; Sparrow, 1980; Stock, 1980; Weiss, 1981; White et al., 1980 - copies of this material is available from the Non-Smokers' Movement of Australia).

Partly as a result of the above evidence a number of unions have policies regarding the exposure of non-smokers to side-stream smoke in the workplace. For example, in November 1975 the National Executive of the Australian Clerical Officers Association (ACOA) passed a motion that "Non-smoking Public Servants should have the right to work in a smoke-free environment". However, the issue of the right of non-smokers to breathe smoke-free air in the work place has not been pursued aggressively by any union up to June 1983.

By the middle of July 1983 a number of new thrusts were occurring. Activists in numerous sub-Branches of the ACOA in Canberra had taken petitions around their work places and submitted these to management. This had been generally ineffective because of the un-coordinated approach which had been used.

By July 1983 a number of these activists had persuaded the sub-Branches of the Union to pass resolutions to actively pursue a smoke free work environment policy for non-smoking unionists in the workplace.

At the same time a number of seminars were held to raise the consciousness of workers on this issue. These seminars generally involved discussion on the research findings related to the effect of side-stream smoke on non-smokers in the work place, and on policy options for the union. Discussion also occurred on the possibility of the Union making a submission to the Public Service Board on this matter. The Public Service Board guidelines (issued on 21 November 1980 - Ref: 77/1178) on "Smoking in Commonwealth Government Offices" are not strong - an example of the type of material included is reflected in Section 11 (iii) which indicated that Departments and Statutory authorities should take such steps as practicable, along the following lines: "... where this can be achieved without significant additional cost, accommodation or manpower, and with no loss of efficiency, to consider sympathetically any proposal for segregating smokers and non-smokers".

ANDREW R. FREEMAN

In August 1983 a number of unions held a seminar on the joint topics of "Smoke and asbestos in the work place". It was realised that the combined impact of side-stream smoke and asbestos in the air in a number of Canberra buildings could dramatically affect the chances of non-smokers contracting various forms of cancer in their lifetime. It was decided to form a working party to investigate approaches to strengthening the Public Service Board guidelines on smoking in the work place.

### The Capital Territory Health Commission

By July 1983 it was increasingly being realised by activists that the consultative processes used by the Health Commission to gauge public feelings on the smoking issue were inadequate. It was particularly realised that to allow one month for consultation on such a divisive issue was ridiculous if the Commission hoped for focused participation from large sections of the community. The movement was aware that "... involving the community directly in the planning process will make the planning period a more difficult and a longer one." (Fantini et al., 1973, p. 100), but felt that it was still necessary in a democratic process to make the planning process as participatory as possible. Also, they argued that smoking has a direct effect on the health of many non-smokers in situations where they currently have no option but to breathe side-stream smoke, and that in such a context the arguments for allowing for participation are stronger than for many other health related issues which do not affect a large section of the population in such a direct fashion. Thus, one of their first steps

in early July 1983 was to approach the Commission requesting that the consultative period be extended for a minimum of three months, and that the terms of reference of that consultation be both clarified and broadened to incorporate such issues as smoking in the workplace (which would involve consideration of such things as work safety legislation in addition to the ordinances related to the sale and advertising of cigarettes (which was being updated by the Commission). By the middle of July 1983 the Commission had agreed to extend the consultative period.

It was decided by members of the Non-Smoking Movement of Australia in Canberra to make a submission to the Health Commission on other aspects of this matter. The group emphasised that changes in the approaches to participation used by the Commission would be needed for it to be an empowering process for the community. Telephone ring-ins are only one small part of this process. They indicated that the Commission needed to provide more information on policy problems, inter-relationships between key themes, and information on the longer-range consequences of possible changes to the legislation (Dror, 1971, p. 20) on smoking if the participative process is to be anything other than tokenistic. In the submission they included information on:

- the need to avoid a vacuum cleaner approach to consultation;
- the need for the movement and general public to be provided with the draft legislation;
- the need to consider international experience; and
- the need to raise community consciousness on specific options.

In the submission a "vacuum cleaner" approach was described as one where the public is encouraged to express their feelings on a topic but this is done in such a way as not to give any feedback to the public until a final decision is made. It was indicated that there is a need for an iterative approach to be used. This would involve the public having regular input to drafts of the proposed legislation.

The movement members were given access to drafts of the proposed legislation in August 1983. It was clear that a number of quite innovative proposals were included such as:

- restricting the sale of cigarettes to those over 18;
- the penalty for selling to under 18 year olds raised from \$10 to \$1,000.
- the sale of cigarettes being restricted to licenced premises - licencees would be required to pay an initial amount of \$1,000 for a licence, and regular extra payments. Any licensee who was convicted of advertising cigarettes or selling to under-age smokers would immediately lose his or licence;
- cigarettes could not be displayed for sale in areas in licenced premises which those under 18 frequent;
- no advertising of cigarettes would be allowed (at least of an ACT originating nature); and
- half of restaurants and other public places in Canberra would need to be allocated to non-smokers.

Members of the non-smoking movement applauded these moves but indicated that the provisions did not go far enough. They argued that there was a need for cigarette smoking to be completely banned from work places and public places if non-smokers were to have protection from side stream smoke.

They encouraged the Health Commission to attempt to pass the proposed legislation, but to also study international examples of cigarette control legislation which would have a stronger impact.

They gave the Commission numerous references available in the National Library dealing with international experience with anti-smoking legislation. (Axel-Lute, 1978, US Department of Health, Education and Welfare, 1976; World Health Organization, 1976) and encouraged the Commission to undertake further research on international studies of legislation in this area.

In relation to raising the communities' consciousness on the impact of side stream smoke on non-smokers it was decided by the Health Commission after much lobbying to:

- hold regular community meetings on this issue (with extensive publicity). Records would be kept of any motions passed at these, and of policy options raised.
- use of the media in an innovative fashion to assist with the formation of informed opinion (Dror, 1971, p. 21);
- the production of a policy document listing policy options which the government could implement. Also included were the addresses and contact numbers of representatives of each of the groups;



## SMOKERS: PLEASE SUICIDE ELSEWHERE.

— a "SEARCH" conference was held between opposing sides in the debate. This was aimed at attempting to gain a clarification of areas of agreement and disagreement on basic assumptions. The SEARCH conference was also designed to highlight and attempt to resolve some areas of conflicting goals. However it was also appreciated that change in legislation of the nature envisaged would result in a shift in power, and that conflict is a natural result of such shifts. (Fantini et al., 1973, p. 19-20). A number of representatives from the "pro-public smoking" side refused to attend after it was indicated that smoking would not be allowed during the sessions. They indicated that this pre-empted the decision of the SEARCH conference and was an infringement of their civil liberties;

— a contact number was established in the Health Commission for members of the Non-Smokers Movement of Australia. Messages were passed on from this number to contact persons in the movement. This was found to be very helpful to the movement in that it both reduced nuisance callers and also facilitated more efficient use of members' time; and

— a grant was made to the Non-Smokers Movement of Australia (Canberra Branch) to assist it in researching and distributing scenarios outlining the impact of possible legislative changes in relation to cigarette smoking in public places. This approach was to supplement more "scientific" approaches to the determination of probable futures; and

— a section in the Health Commission library was allocated to legislative, health, and cost/benefit aspects of smoking legislation. This was used both by the Movement and by members of the public to assist with researching policy proposals relating to this issue.

One aspect of current legislation which surprised the Movement was the great restrictions which were placed on the sale of lollies with nicotine in them. The Movement realised that these lollies would have a negative effect on those who used them over a long period but saw a number of advantages in their use, including,

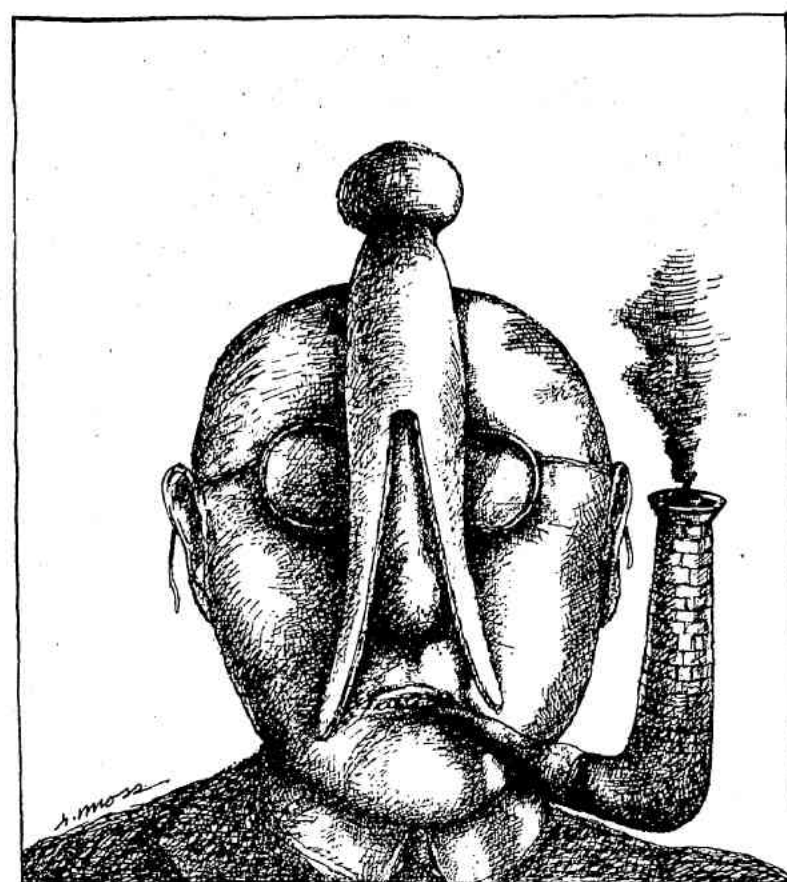
— parents could use the lollies without affecting the health of their children, either directly (through side-stream smoke) or indirectly (through the bad example of smoking in front of them);

— the lollies could be eaten by cigarette addicts in the work place and at restaurants. It was felt that this would reduce the potential for violence in the work place from cigarette smokers suffering from withdrawal symptoms. It was decided to lobby the Health Commission to allow for the sale from licenced premises of these lollies to any certified addict. To become a certified addict a smoker needed to visit his or her doctor. A certificate would be provided (which needed to be renewed once a year — at the renewal the user's heart was checked for ill effects from the lollies).

### The Non-Smokers Movement of Australia

After some discussion it was decided that the Canberra group would affiliate with the Non Smokers Movement of Australia. This Movement has had extensive experience in assisting with such things as;

- workers' compensation claims by workers affected by side-stream smoke;
- the development of a library of material on this subject;
- the banning of smoking in lifts in NSW; and



— demonstrating against allowing smoking in planes.

The Movement produced a regular newsletter which now includes a section on the Canberra Branches activities. It also provides assistance to other groups involved in the issue throughout Australia.

### Educational Institutions

In July 1983 the Canberra group of the NSMA approached the ACT Schools Authority with the proposal that school students be encouraged to assist with the lobbying for change relating to ACT legislation. This proposal was not supported initially, but after some discussion it was decided to allow members of the group to speak with students during lunch hours in each school in the ACT. It was emphasised to the Authority by the Movement that "... preparation for increased participation in public policymaking must take place before maturation . . ." (Dror, 1971, p.22) and that it is appropriate to involve young people in lobbying for change on an issue which will affect their health either directly if they smoke or indirectly (through side-stream smoke) if legislation is not changed.

Of particular concern to the Authority were statistics on the increasing numbers of young girls who are taking up the smoking habit. It was felt that there was a need for a movement of young people taking an active stance against this. It was emphasised that this should not involve them in illegal activities (such as defacing signs which encourage the use of cigarettes). The aims of the NSMA (Canberra Branch — Young Section) incorporated such things as:

- the promotion of alternatives to smoking for young people in schools;
- assisting with research on what motivates young people to smoke;
- assisting with the production of literature, media releases, and a regular session on community radio relating to non-smokers rights; and
- assisting with survey.

The involvement of young people in "experiential learning" type situations of this nature was not entirely new to the Authority, in that it has an active work experience program. However, some of the approaches suggested by the movement were new to the Authority. The movement supplied the Authority with literature on young peoples' involvement in such things as newspaper production, radio production, and research projects in Melbourne, and indicated that the approach it envisaged could be used more widely if it was successful in this case. It also indicated that it would be one approach to having a closer linkage between education and the youth movement. The Canberra Youth Forum was also approached to assist.

The approach worked with spectacular success. A number of students developed a simulation model with the assistance of researchers at ANU, predicting the effect of smoking on the economy over the next thirty years given current policies and various alternative policies. Another group of students developed a network to survey the entire Canberra community. Another group developed a data base of members' interests, and initiated the development of various task forces with the assistance of this. The group of young people using data base technology took for their inspiration Resource One, a radical computer group in California which has used computers to link up groups of citizen-action groups (Henderson, 1978, p. 291).

### CONCLUSIONS

It is clear that there is potential to use innovative approaches to facilitate participation (by both students and those who have left the formal educational system) in order to raise the consciousness of non-smoking persons regarding the infringement of their rights which occurs when they are forced to inhale side stream smoke.

If this is to occur it is essential that the Capital Territory Health Commission both lengthen the time it allows for participation (in relation to its current community consultation), and support the use of a wider variety of techniques to facilitate community input.

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### CONTACT ADDRESSES

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# A Review of Reviews of a Book

by JOAN COXSEGE

A number of controversies have recently erupted in Australia making banner headlines in our media and causing acute embarrassment to the Labor Government. They concern the government's handling of the Ivanov affair and the "National Times" revelations, both involving ASIO and foreign secret services, and its action against David Combe on the basis of ASIO smear and innuendo.

There is nothing startlingly novel in the material that has emerged about ASIO. It merely confirms what some of us have been saying for a very long time, but was assiduously kept from the majority of Australians by successive governments and a protective media.

In October 1982, the Committee for the Abolition of Political Police (CAPP) released a book, *Rooted in Secrecy. The Clandestine Element in Australian Politics*, which goes far beyond the limited information contained in the "National Times" article and represents part of our 10 year campaign of exposing and opposing the role of secret agencies in Australia and elsewhere. We have acted against these organisations at various levels, ranging from demonstrations to public disclosures of details of their operations and personnel, to publication of analytical material via booklets, articles, leaflets, letters, etc., which we detail in a chapter of our book.

When you write a polarising book on a sensitive subject like this, you must expect polarised responses, and we weren't disappointed. After all, *Rooted in Secrecy* is not simply a book about secret agencies. We argue that, as Brecht pointed out, in politics things are never what they seem, and although our capitalist system is not a conspiracy (it would have to work better if it were) it is undoubtedly true that conspiracies operate within our system at every level. Our book is about the 'highest' of these levels, the political and social control of capitalism which operates outside elected governments.

Naturally, our particular concern is Australia, which we show to be increasingly dominated politically, economically and strategically by the United States. We detail that, internally, secret agencies are forcing Australia and other similar 'democracies' into a mould of stagnant, manipulated 'consensus' at a time when social change is imperative. We give chapter and verse to major interference and manipulation, particularly during the period of mild reformism of the Whitlam Government (1972-75) before its sacking by Governor-General John Kerr. We show that, within Australia as elsewhere, the secret Establishment will stop at nothing to prevent fundamental social change. In addition, this clandestine Establishment has, together with our own comprador class, sold Australia to the United States military-industrial complex lock, stock and barrel.

Evidence of the truth of the book surrounds politically aware Australians at every turn. We therefore knew that the CIA's reaction to our book would be very sharp indeed.

I am lucky enough to have a copy of the *CIA and the Media* which contains records of the Congressional hearings of the 'Subcommittee on Oversight of the Permanent Select Committee on Intelligence, House of Representatives, 95th Congress'. These records refer in particular to the book *Rush to Judgement* by

Mark Lane, which criticised the Warren Commission report on President Kennedy's assassination and put forward a conspiracy theory to explain this event. The CIA, for reasons easily guessed at, wanted to counter the book as well as other written on the subject. It sent a despatch to 'Chiefs, Certain Stations and Bases' on 4 January 1967, which stated:

The aim of this despatch is to provide material for countering and discrediting the claims of the conspiracy theorists, so as to inhibit the circulation of such claims in other countries."

The despatch contained the following requests for action:

- a) to discuss the publicity problem with liaison and friendly elite contacts (especially politicians and editors). . . Point out also that part of the conspiracy talk appears to be deliberately generated by Communist propagandists. Urge them to use their influence to discourage unfounded and irresponsible speculation.
- b) to employ propaganda assets to answer and refute attacks of the critics. **Book reviews and feature articles are particularly appropriate for this purpose."**

The 1967 document then detailed the material 'assets' should use in their reviews and articles. It also listed denigratory personal and political details of authors, which in one case was actually culled from old Gestapo files.

Later documents showed that nine other books on the same or similar subjects of Kennedy's assassination received the same treatment. Even more interesting, a proof copy of *Rush to Judgement* was obtained by the CIA at least two weeks prior to publication of the book.



## CIA links

Not only is this documented evidence of CIA interference important in evaluating some of the so-called criticism of our book, but it also illuminates many of our earlier experiences with the media.

For instance, in several articles written against CAPP, or actions in exposing individual snoops were compared to the work of the US magazine "CounterSpy", and writers, including Michael Barnard of the "Age", blamed "CounterSpy's" exposures for the death of CIA Station Chief, Richard Welsh, in Athens.

*"Rooted in Secrecy. The Clandestine Element in Australian Politics". By Joan Coxsege, Ken Coldicutt, Gerry Harant. Published by the Committee for the Abolition of Political Police. Melbourne, 1982.*

But this official Congress report explains that this 'link' was a CIA lie. In fact, Welsh had disregarded warnings from his associates not to move into the house of his predecessor because it was so well-known and because he would expose himself to retaliation for CIA involvement in the brutal regime of the Greek 'Colonels'. The anti-"CounterSpy" campaign in the world media deliberately ignored these facts. It is surely not an accident that this should have been revived in Australia in an anti-CAPP article years after it was exposed in the United States Congress. It shows how peddlars of this sort of dis-information can count on the ignorance of most Australians and on our media, which is not merely tame but apparently severely tainted.

Given this background, we knew that a controversial book like ours, which contains a vast amount of factual material never previously published in Australia, would inevitably be in line for similar directives to those issued in the case of *Rush to Judgement*.

The importance of this theme, and the book itself, was the subject of a number of complimentary reviews. We also received wide support from people ranging from trade unionists to academics. Reviewers with a security background berated us for coming to unverifiable conclusions but then blandly

stated their own — that the security network is performing a good and useful job. These were par for the course. But from certain quarters . . . had reviews which, without ever coming to grips with the subject of the book, merely attacked both it and the authors. Two of these 'reviews' were published in two major Melbourne newspapers, the "Age" and the "Herald".

The "Herald" reviewer, British-born Anthony McAdam, arrived in Australia from out of the blue in the late 1970s. His early history includes a sting of study with the London School of Economics in a capacity which did not earn him an entry in student records. His verifiable academic qualifications were gained at the University of Toronto. He also spent some time at Edinburgh University, but failed to submit his thesis despite extensions of time. He spent a number of years lecturing at the University of Rhodesia, Salisbury, where, would you believe, he was considered to be a Marxist. However, it was a very different McAdam who later came to Australia.

We're not sure whether McAdam entered Australia on his British or Canadian passport. Under the guise of a small 'l' liberal radio commentator with the "Age" newspaper he continually peddled his extreme right-wing views on a range of issues. After losing that job, he immediately got a new one with another newspaper where he has performed a obviously political task as well as being appointed to write a monthly column of commentary on the media for the ultra-right journal "Quadrant", organ of the Australian Association for Cultural Freedom (local off-shoot of the world-wide Congress for Cultural Freedom, exposed in the mid-1960s as being funded by the CIA). And from McAdam's latest article in "Quadrant", it is once again clear that he has access to sources denied to ordinary media commentators.



## Smears

McAdam's 'review' of *Rooted in Secrecy* mainly concentrates on personal smears. But what make his comments ludicrous is his absolute denial that the CIA was ever involved in any dirty work anywhere. In this, he goes far beyond other 'objective' apologists for secret agencies, who at least acknowledge the existence of CIA crimes.

The "Age" review, headed "Paranoia and Smears", was written by Ken Gott, coyly described as a "Melbourne freelance journalist", and contains a deal of nasty personal smearing but precious little actual reviewing. Gott is very concerned about our documented argument that United States domination of Australia is carried on, not only overtly and via secret agency manipulation, but also by way of American-based multinational organisations such as Business International, the Georgetown University Think-Tank and the American Chamber of Commerce, to name but a few. Gott nitpicks some very minor errors, inevitable in a book containing such a vast amount of factual material, without ever coming to grips or even mentioning the main arguments of the book.

To illustrate Gott's method, I will quote from his review. "It is alleged (in the book) that the 'New York Times' in 1977 listed Business International as a long-term cover for the CIA. In fact the paper made no such allegation". What are the facts? The facts are that Business International provided cover for four CIA agents from 1955-1960, and that this was first disclosed by the "New York Times" in December 1977. One must then ask why Ken Gott would wish to obscure this information, and why he made such a fuss about our mis-stating the US university which gave a degree to Allan Carroll, head of Business International in Australia. Given Gott's membership of the ALP, what is his association with a multinational outfit like Business International?



continued....

The answer is — a great deal. Amongst a multiplicity of early involvements when Gott worked for the "Herald" and later, for the "West Australian" newspaper, he obtained a permanent visa to the United States at a time when ex-communists didn't have a chance of even paying a brief visit. He gained an important job with Business International as editor of its journal and as head of its Far East Bureau and worked with them for 12 years. In fact, it was Gott who recommended Allan Carroll to head Business International in Australia. Gott abruptly resigned in 1977 on the basis of disclo-

ures in the "New York Times", the very article he implies in his 'review' was never written. Public statements he made at the time were highly revealing. He dissociated himself from any involvement in CIA activities and, according to a variety of sources, wanted to make a public statement to reassure his Asian colleagues that he had never been mixed up in any intelligence activities. However, in a statement to Creighton Burns, currently editor of the "Age", but at that stage Washington correspondent for the paper, Gott made it clear — and remember this was only a few short years after

the bloody coup in Chile masterminded by the CIA, that his only complaint against the CIA was that they infiltrated journalism. He said: "I am not out to taunt the already battered CIA. While there is a KGM, America needs a CIA". Gott also referred to the CIA, which was spawned during the cold war as having been "formed to defend democratic ways".

article, even though the CIA cover was long-term. We would be very interested to know the process by which "free-lance journalist" Ket Gott was selected to write the review of our book.

Given the nature of these particular reviews, and the background of the journalists involved, we see their writings as further confirmation of the thesis of our book and proof of its importance and relevance. This relevance has been considerably enhanced by recent events and disclosures, and we are confirmed in our view that *Rooted in Secrecy* should be read by everyone interested in the Australian political scene.

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## where is it?

### WEST ASIA/ARABIC

It has been proposed that in 1984 there be no subjects offered in West Asian history. This means the entire Islamic studies program is at threat. There is great concern among students planning to continue in this area and to students of the relevant language, Arabic. It also means future students will not have the opportunity to study in this area.

In the Faculty of Asian Studies Handbook 1983, page 12, the policy of an Asian Studies degree is said to be "very strong on language plus history/civilization studies" — the objective being that "it is a very good beginning to the full study of the language, literature and culture of any part of Asia", it further states "this pattern of degree will continue in the future".

Background to West Asian culture/history is essential to the study of classical Arabic, for example, studying extracts of the Quran and classical Arabic writers means nothing unless placed in context.

Language study should not be confined to mere linguistics and points of grammar, combined with relative cultural/historical study it should be a way to appreciation and understanding of the ethos of societies where that language is spoken. If no background units are offered, it is reasonable to expect that interest in continuing the language to a major or post graduate level, will fall.

At present every student of an Asian language has the opportunity of such a combined course. However it now seems possible that students of Arabic are to be denied that right. For those currently studying West Asian History/Islamic Studies the threat exists that their course could be interrupted mid air.

Students would like to know why this is happening, especially when a recent donation of \$107,000 has been received from Shaik Ahmad Salah Jamjoun, "to support until the end of 1985 Islamic and Arabic Studies" (ANU Reporter, Vol.14, No. 9 Friday 24th June 1983, page 7—grants and gifts to the University). Is it a question of lack of funds?

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### ANU SOCIETY FOR STUDENTS OF ARABIC

Towards the end of 1982 a group of interested students formed the ANU Society for Students of Arabic with the following aims:

- to provide an informal forum to practise Arabic and
- to further an appreciation and understanding of the culture and history of countries where Arabic is spoken.

The Society has no political or religious affiliations and welcomes everyone, students and staff, to come along to meetings.

Meetings are generally held on a Wednesday evening once a month in the Staff Common Room of the Asian Studies Building. So far several students have given talks about their study/travel experiences in the Middle East and a poetry recital has been given. An informal supper is held after meetings. Several very successful excursions have been made to Middle Eastern restaurants.

Other activities planned for this year include film evenings and forming a dance group to learn folk dancing (not the belly variety!).

Knowledge of Arabic for those interested is not necessary, as most talks are given in English and translations into English are provided when necessary.

Further information can be obtained from the Hon. President, Fatimah Sweet, on 702 323 (w) or 811 957 (h).





# Did You Say Love?



"I THOUGHT YOU DID..."

And really, my dears, who would have expected such a romantic delight from Canberra's hard-bitten (some would even say humourless) feminists?

Yet here it is: pub theatre, now showing at the PITS: featuring some familiar Salvation Jane musiciennes and a superb cast of aspiring Sarah Bernhardts.

On a stage bedecked with hearts, violins, and knitting needles, the plot unfolds. Complete with evil guardians, handsome princes and three (yes, three) Barbara Carlands, our hero-ine finds true love amidst every cliché Mills & Boone ever dreamed of, and an array of sexist songs in which Elvis Presley features.

The cast shows great skill at swapping roles, (and genders!) and combines indulgent over-acting with high entertainment value. All in all a great night out, darlings, plenty of opportunity to boo and hiss at sexism; and proof of the potential of feminist farce. Go and see it; take your mum - shows like this make feminism fun!  
Helen Campbell

where: PITS Canberra Rex  
Northbourne Ave.  
when: July 26-30 August 1-6  
at 8.30 pm  
tickets: \$10 \$5 concessions  
generous party prices.

## CANBERRA YOUTH THEATRE'S TROUPE in HUNT

"HUNT" is a dramatic adaptation of Ursula le Guin's brilliant and magical novel *A Wizard of Earthsea*.

In a marriage of fantasy, ancient myth and science fiction HUNT frees us from the everyday world and entices us to look at it and to make sense of it.

HUNT is the story of a man, who discovers that he has a magical power - the power of a sorcerer. A man hunted by his own shadow - an evil force which desires to possess him - it makes him uneasy and it lurks in the corner of his vision, never in sight.

He seeks to know and to name what hunts him.

Black Rainbow Troupe's first production for 1983 received wide critical acclaim. HUNT, their second production is an exciting development in Troupe's on-going commitment to innovative theatre in Canberra. HUNT is directed by Richard Lawton, who was an original member of the international theatre research group - KISS.



HUNT is being performed at  
THE GORMAN COMMUNITY  
THEATRE, BATMAN STREET  
BRADDON  
from August 10-28th.  
Tues-Sat at 8.15, Sundays 5pm  
Adults \$8. All Concessions \$4

Bookings 48 5057. For further  
information please contact Ron Layne  
(Administrator).

DREAMS

It was a dream  
To finish school, to fly a plane,  
to soar up high:  
"Oh, I have slipped  
the surly bonds of earth  
I've chased the shouting wind along  
Up, up the long, delirious burning  
blue  
Where never lark, or even eagle flew."

A dream fulfilled.

It was a dream  
To finish University,  
To learn why the poor are poor  
and the rich get rich,  
To share the hope of Owen,  
the liberty of Mill.

A dream unending.

It was a dream  
To own a radio . . . a car  
To own a home . . . a better car  
To own a T.V. . . . a better radio  
To own a boat . . . a colour T.V.

An insatiable dream.

Is it a dream  
to own another car,  
a rural retreat, a coast cottage,  
a sailer-trailer, a glider?

A dream stilled? Mm . . .  
When is enough enough?  
"He that's content hath enough"

It was no dream  
The starving urchin by the road,  
The fear in young eyes old.  
The T.V. told the typhoon's tale  
In every shade of shock.  
The T.V. reached the ruins and riot  
But the play and replay  
did little more than mock  
With unblinking eye reflecting  
to and from the sky.

What was the dream?  
Is the colour T.V. reality?  
Are the dying hungry of the Sahel  
unreal?

It is no dream  
The white man in his castle  
The black man at his gate,  
The fear of the unemployed,  
The wasted time and skill,  
The frustrated will,  
The undignified dole,  
— Oh, for a meaningful role!

No dream.

It is a dream  
That hunger will not haunt  
That eyes will learn to read,  
That shelter and shoes  
Man will for man avail,  
That justice will indeed prevail.

A dream persisting.

Was it a dream  
of pure love divine, of tears of concern  
That mankind would learn  
to live and love  
and love to live and give?  
To give and forgive,  
not to get and forget?

Was it a dream  
that "it is in loving  
not in being loved, the heart is blessed;  
It is in giving, not in seeking gifts  
we find our quest?"

Was it a dream  
That I was wedged in the eye of a  
needle,  
That love, dying love, living love,  
Embracing love, loved me free?

Was it a dream  
that we would be the hands  
to uphold the weak,  
the hearts to love  
the smiles to cheer  
the quiet embrace to console  
and wipe away the fear?

Was it, was it only a dream?

Whose dream?

Dan Etherington



**2XX's AUGUST ANTICS AT ANU™**

**FRIDAY 5 AUG**  
 Hi Fi Rockers Reggae Disco.  
 Starts 8pm, ends about 1am. Ska/Reggae music all night brought to you by 2XX's Carribeat announcers. Cost? \$1 !!!!! (in Meetings Room next to Knotholes Bar.

**TUESDAY 9th AUG. ANU REF. \$5, \$6, \$7**  
 Hunters & Collectors – Australian Avant-garde Funk "n" Rhythm.  
 Big Red Tractor  
 Club of Rome

**SATURDAY 20th AUG, ANU REF \$6,\$7,\$8**  
 Dead Kennedys – American Post-Punk Professionals  
 The Johnnies  
 plus local support

**THURSDAY 25th AUG. – ANU BAR \$3, \$4, \$5**  
 Machinations – Pressure sway your way to Sydney' best Synth-dance band.  
 plus support

**SATURDAY 27th AUG. – ANU BAR \$2, \$3, \$4.**  
 Shaved Pits. – Canberra's only floating ten piece.

**4 PLAY WITH PRUDERY**

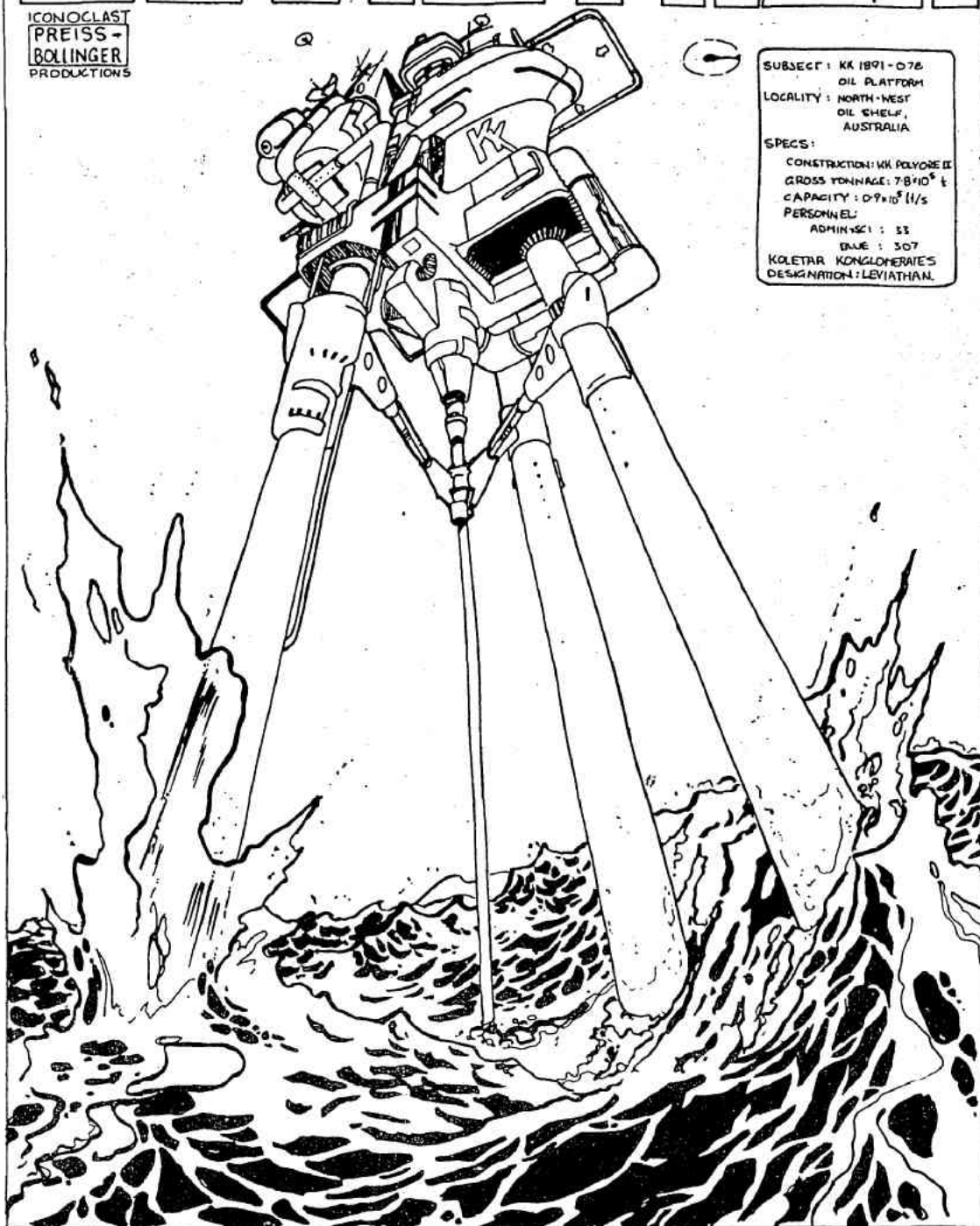
Mrs Cain and Mary Whitehouse  
 Old Fred Nile and Jerry Fairwell  
 What a rousome for an orgy  
 Of self-righteous indignation  
 In a frenzy of frustration  
 Mental bondage and flagellation  
 Strive towards a new delectation  
 A crusade  
 Orquest of fire and steel  
 The dance a sick parody  
 Of Nature's finest ballet.

Stephen Plowright

# LEVIATHAN

ICONOCLAST  
 PREISS -  
 ROLLINGER  
 PRODUCTIONS

SUBJECT: KK 1891-076  
 OIL PLATFORM  
 LOCALITY: NORTH-WEST  
 OIL SHELF,  
 AUSTRALIA  
 SPECS:  
 CONSTRUCTION: IN POLYMER  
 GROSS TONNAGE: 7810<sup>3</sup> t  
 CAPACITY: 0.9 x 10<sup>6</sup> bbls  
 PERSONNEL:  
 ADMIN: 11  
 CREW: 307  
 OPERATOR: KONGLOMERATES  
 DESIGNATION: LEVIATHAN



© 1983 - ICONOCLAST PPR.

It is an often asked question, and in fact the major one confronting this present conference, of what exactly is the social responsibility of science. Indeed, there seems to be some dispute about whether science has any social responsibility at all. At any rate, we can say two things fairly unequivocally. The first is that science has not, in actual fact, been very socially responsible to date; the second is that it has not, generally, and this applies in the main to both its proponents and its critics, been seen to be directly socially accountable for the things it produces. The standard argument is that the theoretical products of science are not in themselves — that is, intrinsically — socially accountable, but that rather it is the applications to which these products are put within society, by technology and industry and so on, that are alone accountable, and the social value of these applications is completely independent of their theoretical or scientific value. Science itself is thus generally thought to be only indirectly or extrinsically socially accountable, and not intrinsically accountable.

I don't believe, however, that we should delude ourselves that any sort of merely external controls imposed upon the operation of science can alone be the solution to the problem. Whilst they might well have a positive effect in the short-term, in the long-term they would be quite liable to suffocate science altogether. The only really effective long-term solution would be a change that occurred within the content of scientific work itself, one that somehow made science intrinsically accountable to soc-

Fergus McGinley  
From 1982 NSSA  
Conference  
Proceedings.



# TOWARDS a SOCIALLY RESPONSIBLE SCIENCE

The actual upshot of this standard view, with ever-increasing effect in this present century, is of course well-known. For a long time after its beginnings in the 17th century, modern science was generally thought to have a wholly positive effect upon human life, upon "the emancipation of man from hostile nature" as it were. It has become more and more evident, however, in recent times, that this was a dubious and perhaps premature evaluation. It seems to be a general property of scientific products, that whilst they may be wonderful in the short-run, their overall effect in the long-run is usually the opposite. Pollution in particular, and the "destabilization of the ecosystem" in general, are milestones in this story. So is, perhaps even more blatantly, nuclear power. And there are much more subtle and dangerous ways in which technology affects human society — automation, for example. From a large number of different fronts, therefore, we are coming to face a very real crisis in the intersection between science and society. And it is not the sort of crisis we can run away from; one way or another, we are actually facing complete destruction in the long-run, unless we alter the direction we are going in.

Now we can summarize what has been happening by saying that science's lack of intrinsic social responsibility has been accompanied by its material products being in actual fact socially irresponsible. The question that I want to confront is whether there is any connection between the two. My own belief, as I want to try to show, is that there is a completely intimate inter-connection. The standard view is, of course, that there is no real connection at all — that the social irresponsibility of technology stems from the irresponsibility of governments, corporations, private individuals, and so on, and not from that of science and scientists. This view is held, I should repeat, even by those who are critical of the role of science in society. The usual sort of solution that is proposed to the problem of science's ambiguous effect upon society is then the imposition from the outside of various external controls which regulate what sort of research is done, or some other aspect of the scientific enterprise. Even when it is self-regulation by the scientific community, it is still external controls imposed upon the actual content of scientific work.

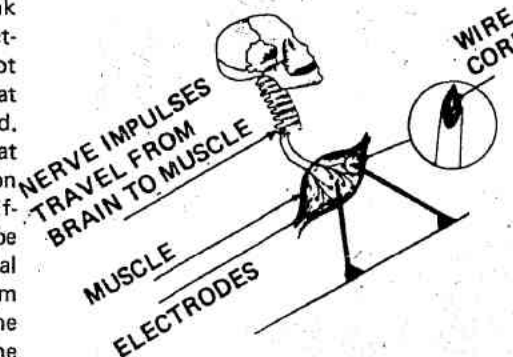
ety. Now, I know, of course, that this is a fairly outrageous suggestion, but I think that if we can begin to understand exactly why science is generally thought to not be socially accountable, then we can at least start to see how it might be changed.

The problem in the first place is that scientific truth — that is, the evaluation of what is good and bad as far as scientific theory goes — is generally held to be quite independent of social or moral truth. And this is not just some random proclamation. Quite the contrary; the fact is that what is usually seen as the most important and defining characteristic of scientific truth is precisely its so-called "objectivity", its independence of values, which latter are, purportedly, intrinsically human, subject, relative. Scientific truth, so the story goes, is based upon the essential disinterestedness or impartiality of the scientific observer, upon his ability to detach himself from action, and to look upon things from the outside as it were. Proper scientific knowledge, therefore, is supposed to be precise representation of the "cold, hard, stubborn" facts about things, the facts ultimately having nothing to do with values.

It is not surprising, then, that if science holds from the very outset that its own existence is founded upon its independence of values, that its products just wind up being socially profligate. The truth is, however, that scientific knowledge, like any other sort of knowledge, is not, and cannot be, independent of action. Scientists do not sit back and passively observe what is going on in the world; far from it, the scientific approach is actively and consciously controlled experimental interference in the world. How can anyone still seriously hold, in these days of genetic engineering, of nuclear reactors and cyclotrons, where scientists accelerate particles to billions of times their naturally occurring energies, that science is concerned merely with passively observing things as they just are?

Objectivity in science is therefore not objectivity in a vacuum, but rather objectivity relative to action. The sort of truth that science discovers about the world depends in the final analysis, like any other sort of truth, upon the way in which it approaches the world. And for this approach it must be accountable to the world.

Now, what can we say about science's approach to the world to this point in its development? Science, like all knowledge, is ultimately and implicitly concerned with the improvement of the conditions of human experience; it is not a neutral passive activity like most people tend to think it is. Specifically, we could say that it has been primarily concerned with the physical, material, conditions of experience, for even when it concerns itself with the human mind it does so in a physical, material, manner. Further, we could say that its approach to the problem of improving experience has almost exclusively been of a certain type: that it has generally seen the problem as one of human existence, whether individual or group, against or in spite of the rest of the world, the environment, or whatever you want to call it. It has usually sought the exploitation of the world outside the human organism purely and solely for the apparent benefit of the organism, and only too rarely has it explicitly and from the outset considered the overall environmental context within which human beings and scientific products alike exist.



This one-sided approach is, of course, wholly understandable. It has sound evolutionary precedent: of course we should worry first about where our next breath is going to come from, before we start to worry about larger things. However, what we have got to now realize is that this one-sided approach does not in fact work in the long-term — to repeat myself, what we have been discovering more and more in recent times is that it is precisely where we have not explicitly considered the overall environmental context, both physical and social, of the things that science gives us, that they wind up just screwing up that environment, and thus ourselves anyway, in the long-run.

This one-sided approach is a very deeply rooted thing, however; much deeper than we tend to think. To avoid it, in a thoroughgoing and lasting manner, what would be required is for science to always consider, explicitly and from the outset, the overall environmental context of the specific parts or aspects of experience that it considers. In other words, the contextual, whole, nature of the world should always be implicit in the content of scientific theorizing from the beginning. Unfortunately, this is precisely what has been missing in scientific thinking to date; its actual approach has been quite the opposite. Generally speaking, it has always begun from the implicit presupposition that the world is constituted of parts that are outside of each other, in the sense that they occupy different regions of space, in which case each part is, in the final analysis, essentially independent of each other part. This is an essentially mechanical view of nature, in so far as it views the world as a whole equal to nothing more than the sum of its material parts.

This mechanical view of things which tends to underlie scientific thinking dates, of course, from the very beginnings of modern science in the 17th century. Its most powerful expression was in the so-called classical or Newtonian theory of mechanics that dominated physics until the turn of this present century. Importantly, however, this underlying view is still implicitly dominant right throughout the whole spectrum of the sciences, from physics and chemistry right through to biology and medicine. The ironical thing is that the mechanical viewpoint has largely been thrown out of physics in recent times, with the advent of relativity and quantum theory, when at the same time it is usually the essential truth of the classical mechanics that is the very thing used to ultimately justify the mechanical viewpoint in other areas of science.

What's got to be done first and foremost, therefore, I think, is for science to get rid of its mechanical orientation, and explicitly embrace a viewpoint which begins from the contextual, whole, nature of things. The one that I have in mind is what might be called the "process" view. This is something that has had its proponents, in philosophy at least, right from Heraclitus in ancient Greece to people like Bergson, Whitehead, and Bohm in this present century; but all the while the mechanical view has been by far the dominant viewpoint, throughout philosophy and science and even more generally.

Without going into details, the process view perceives the world as an undivided whole process or flux of change: in which, firstly, not merely is everything always changing, but rather all is change; and secondly, different things are not absolutely outside of each other, but rather in a very real sense each part enfolds or implicates each other part. Upon this view, the underlying order of things is not one of separatedness, as in mechanism, but rather one of interconnectedness. And within process, there can be no such thing as action in isolation, from the outset every thing is necessarily and implicitly dependent upon the whole context within which it occurs.

This process view is not, I should say, merely some piece of metaphysical or mystical mumbo-jumbo, as it usually seems on first glance. Quite the contrary, it has definite and concrete relevance both within and without of science. More than that, in fact, the movement from an essentially mechanical viewpoint to one of process is actually beginning to occur in science. I've already mentioned physics, where this has been happening since the turn of the century. The unfortunate fact is, however, that this has not generally been explicitly recognized as yet, which has caused there to be an incredible amount of confusion about what exactly the new physics really is saying, amongst both physicists and philosophers. A second pertinent example is the crisis that is now beginning to occur in medicine between so-called traditional and alternative practices. Unless main-stream medicine begins to adopt a basically process, holistic, view of the human organism, it will continue to fall apart, in its relevance within society, as it is doing now.

Now, to sum up, I have wanted to show how the root-cause of the lack of intrinsic social responsibility in science is ultimately to be located within the actual content of scientific thinking to date; as, on one hand, the prevailing view of scientific truth as passive, objective, and value-neutral, and, on the other hand, the prevailing mechanical view of the nature of experience. If, therefore, science is to ever become an intrinsically socially responsible enterprise, as it must if we are to continue to survive, then it must, firstly, begin to recognize its own active value-relative nature, and, secondly begin to adopt a process view of the nature of experience. The fact that these things have actually already begun to happen holds out considerable hope for the future.



Exam Time, ANU 1982

Tree fluff falls unrequited silent  
 Drifts aslant the wind cooled quad  
 In this most pitiless of recurring months.  
 Fills nose and mouth insinuates itself  
 Within an ear and nestles in our hair.  
 Proclaims the end of study?  
 Overwhelms the hope of sluggard?  
 Is cause direct of troubled belly?  
 Please do not presume  
 However mythologically quaint  
 To prophesy from this a natural sigh  
 For Mysteries more compelling than such fictions  
 I now open to your eyes for sheer delight.

This fluff's the stuff that trees are made of.

Not innocent dust but arboreal fleshy sperms  
 Pumped out with purpose genetic chains  
 Flung high to all their loves long gone.  
 These tragic trees all males forsaken dying now.  
 But then when Elven power brought speech to them  
 And of their dumbness cured them they both talked  
 And walked. From great trees Ents were born  
 Loving yet somewhat distant caught up  
 In thoughtful discourse slow as tree growth.

They did not notice loving Entwives move from forests drear  
 To shrubs and flowers perfecting gardens  
 Heeded not the Ages spinning thread to weave  
 The Webs of Doom deep bowelled malevolent in Mordor  
 Nor saw in time death's passing pageant  
 Heralding their final end  
 As long whisperings of Elves moved Westward to the Sea  
 Like sighs of autumn leaves along dry roads.

When Ents blurred in new vibrations returned to trees  
 Walkless talkless now the magic years all gone.  
 A capital resource necessity of life loved by some.  
 But here in this quiet violent gardened quad  
 Choked in concrete brought Low by folly  
 They spew out unheeded sperms unreciprocated passion  
 "Damn the rotten stuff.", the students shout.  
 "Oh God exams are here.", the wicked moan  
 In pregnant month as tree fluff tumbles down  
 From dying trees descendants of most ancient Onodrim.  
 They are not beacons rebuking miscreant students  
 Short on study.  
 But poor prisoners  
 Rooted in ritual  
 Eyles in Canberra  
 Uncomprehending wasting substance on November air.

- D. Judge.



THE SPINNING-WOMAN

(from the French of Paul Valéry)

The spinning-woman sits against the window's blue,  
 Where the melodious garden rocks and sways:  
 The humming of her wheel has sent her drunken.

She has drunk the azure, she is weary of spinning  
 The wisp that fondles her weak fingers and slips away:  
 She dreams, and her little head nods down.

A bush and the pure air make a natural spring  
 That hangs in the daylight and sweetly sprinkles  
 The sleepy woman's garden with its lost flowers.

A stem where the wandering wind has come to rest  
 Bows its stary grace in a futile greeting,  
 Splendidly offering its rose to the old spinning-wheel.

The dream winds lazily,  
 Angelically, ceaselessly, on her sweet receptive wheel,  
 The wisps ripple along at her caress.

The azure hides behind all those flowers,  
 Spinning together the leaves and the imprisoned light:  
 All the green sky is dying. The last tree burns.

Your sister, the great rose where a saint smiles,  
 Parfumes your dim brow with a gust of his innocent breath,  
 And you feel yourself swooning . . . swooning to death

Against the blue of the window where you spun your wool.

-R.E. McArthur

POETRY SPACE

UNITY

Feeling thighs, sensuous with youth  
 and warmth. Eyes shine soft smiles.  
 Conspire to breathe as one, to fan  
 the forge, to melt together two lost  
 halves. Self fades in the all consuming  
 fires. Phoenixlike, life rises from  
 the ashes.

Stephen Plowright

THE DISEASE

Cough cough cough  
 Spot the disease  
 The way they gasp for breath  
 The way they wheeze  
 Coph coph coph  
 Polluting the air  
 Are they malicious  
 Of just unaware  
 Cof cof cof  
 We have no shield  
 Against mild B&H  
 Or acute Winfield  
 Cof cof cof  
 They ask "What's the fuss?"  
 But they've got no right  
 To inflict that shit on us.  
 Kof kof kof kof . . .

Stephen Plowright

MARLBORO MAN

The Marlboro man who tries to act so tough  
 Doesn't understand that we've had enough  
 Looking macho on a rough hewn bench  
 Sits there belching acrid brimstone stench  
 Black lungs breath corruption into ours  
 He bares his yellow teeth, my stomach sours  
 He is a travesty, his motive is greed  
 Selling us an image we don't really need  
 He doesn't realise how many people he bugs  
 He hasn't got the guts to try less antisocial drugs.  
 But he feels more secure sucking his dummy  
 It's not so much the image, he just wants his Mummy.

Stephen Plowright

## CCAЕ FIELD NATURALISTS CLUB

The field nats hold informal weekly meetings on Monday evenings and occasional field trips. All college members and other interested persons are welcome to attend our meetings and participate in the club's activities. Talks for this semester are:

- August 8  
 "A Burning and Grazing Trial at Kiandra"  
 — Dane Wimbush, CSIRO Plant Industry.
- August 15  
 AGM + "Bushwalking and Natural History on the Saruwaged Range, P.N.G."  
 — David Williams, CCAE Natural Resources
- August 22  
 "Ethics and the Environment"  
 — William Godfrey-Smith
- August 29  
 "Passive Recording of Animals by Photographic, Sound and Infra-red Methods"  
 — Ed Slater, CSIRO Wildlife
- September 5  
 "Managing the Australian Coast"  
 — Peter Cullen, CCAE Natural Resources
- September 12  
 "Foraging Behaviour of the Australian Ghost Bat"  
 — Chris Tiddeman, ANU Zoology
- September 26  
 "Trees in the Australian Environment"  
 — Wilf Crane, CSIRO Forest Research

- October 10  
 "The Dieback Problem"  
 — Ken Old, CSIRO Forest Research
- October 17  
 "Environmental Correlates of Plant and Animal Distribution"  
 — Henry Nix, CSIRO Land & Water Res.
- October 24  
 "Salinity in Australian Soils"  
 — John Loveday, CSIRO Soils
- October 31  
 "Woodhen Project — Lord Howe Island"  
 — Peter Fullagar, CSIRO Wildlife.

Come along to our first meeting for the semester and meet other people interested in and/or concerned about our environment or just sit and listen to our invited speakers.

Monday August 8, Applied Science Building, Rm 3C51  
 7.15pm.

MEANWHILE .. BACK AT THE RIG...



## COMMUNIST JUDGE APPOINTED

Michael Atkinson

Elliott Frank Johnston, one of Her Majesty's counsel learned in the law, has run the gauntlet.

A Communist since his university days, he has had a legal career hindered by aspersions cast on his loyalty by conservative politicians some of whom prevented him becoming a Queen's Counsel in 1969.

They succeeded in delaying his appointment to the bench until June 28 when the South Australian Attorney-General, Mr Sumner, announced he would be appointed a justice of the Supreme Court.

Mr Justice Johnston, the first paid-up member of the Communist Party of Australia to be offered a place on an Australian bench, ultimately made it at 65, society's usual retiring age. He must retire from the Supreme Court when he turns 70.

Courtroom No. 1 of the SA Supreme Court was packed with an unprecedented crowd when Johnston presented his commission to the Full Court on June 30. As he left, the crowd burst into equally unprecedented applause.

Opposition to his appointment is confined to a former SA Premier, Mr Steele Hall, and the chief Supreme Court tipstaff.

After 41 years at the Bar, he has reached the top in an anti-Communist society without compromising his ideology: a pluralist Marxism which resembles the Euro-Communism of Italy's Communist Party. **PAGE 26**



ment town of Woomera in SA's far north. Banner headlines — "Reds Penetrate Woomera" — followed and there was even a demand to open the ballot boxes to help identify the culprits.

On June 29 he resigned from the CPA. It was not a divorce; but protocol demands of judges that they sever their formal political affiliations when they are appointed.

Although he has expressed deep regret at leaving the milieu of the labour movement now that he is on the Bench, people who have worked in his legal firms said he rarely talked about his political convictions with fellow lawyers.

He is less reticent about his other passion — the Sturt Football Club.

Elliott Johnston, QC, was recognised as SA's best industrial and criminal barrister, whether he was prosecuting medifraud or defending murderers, whether he was acting for workmen or insurance companies.

His legal competence is both broad and deep. Although he was originally an industrial advocate, Johnstone's expertise expanded until he came to be recognised in the late 1970s as the doyen of the SA Bar. According to the conventional wisdom, he was a doyen who could never progress to the Bench because he was a Communist.

The gauntlet was seen to close in on him in November 1969 when the Chief Justice, then Dr J.J. Bray, recommended he and two other barristers be appointed Queen's Counsel by the State Government.

The Liberal Government of Mr Hall vetoed the appointment. Dr Bray retaliated by withdrawing all three recommendations.

A few days later when news of the veto had filtered through the profession, the Leader of the Opposition, Mr Donald Dunstan, QC, raised the veto in State Parliament during a Question time observers still describe as 'poisonous'.

The Hon. D.A. Dunstan: "The Government has refused to proceed with the appointments because one of those recommended has political views which are not those either of the Government or of the Opposition and which are accounted generally unpopular in SA. There is nothing in the law which says that some-

one cannot hold or advocate these opinions. Will the Premier say whether the Government intends to insist that there be a political test as to an appointment of this kind."

The Hon. R.S. Hall: "The Leader has stated reasons that are not far from the mark."

The Deputy Premier and Attorney-General, Mr Robin Millhouse, then launched a reasoned defence of the veto. Mr Justice Millhouse is now a Supreme Court judge after a controversial elevation to the Bench from State Parliament where he sat as an Australian Democrat until April 1982.

The Hon. R.R. Millhouse: "What is the full title of a Queen's Counsel? The title is 'One of Her Majesty's counsel, learned in the law.' Members opposite may say that this is of no significance, but the appointment is as one of Her Majesty's counsel. The fact is that the aim of a Communist is to overthrow Her Majesty's Government. It is one thing to allow a person to hold this belief and to preach these views in our democratic society but it is another to appoint such a person, Her Majesty's counsel."

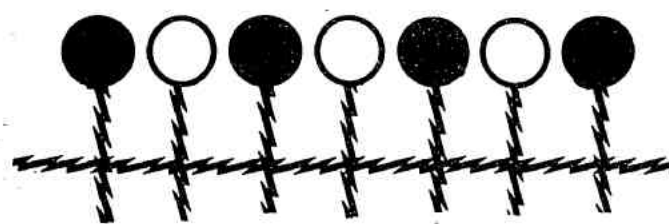
Hall's prophylactic came unstuck a few months later when Dunstan was elected Premier and Johnston promptly made a QC.

Elliott Johnston's zeal for embracing unpopular causes did not stop with Communism.

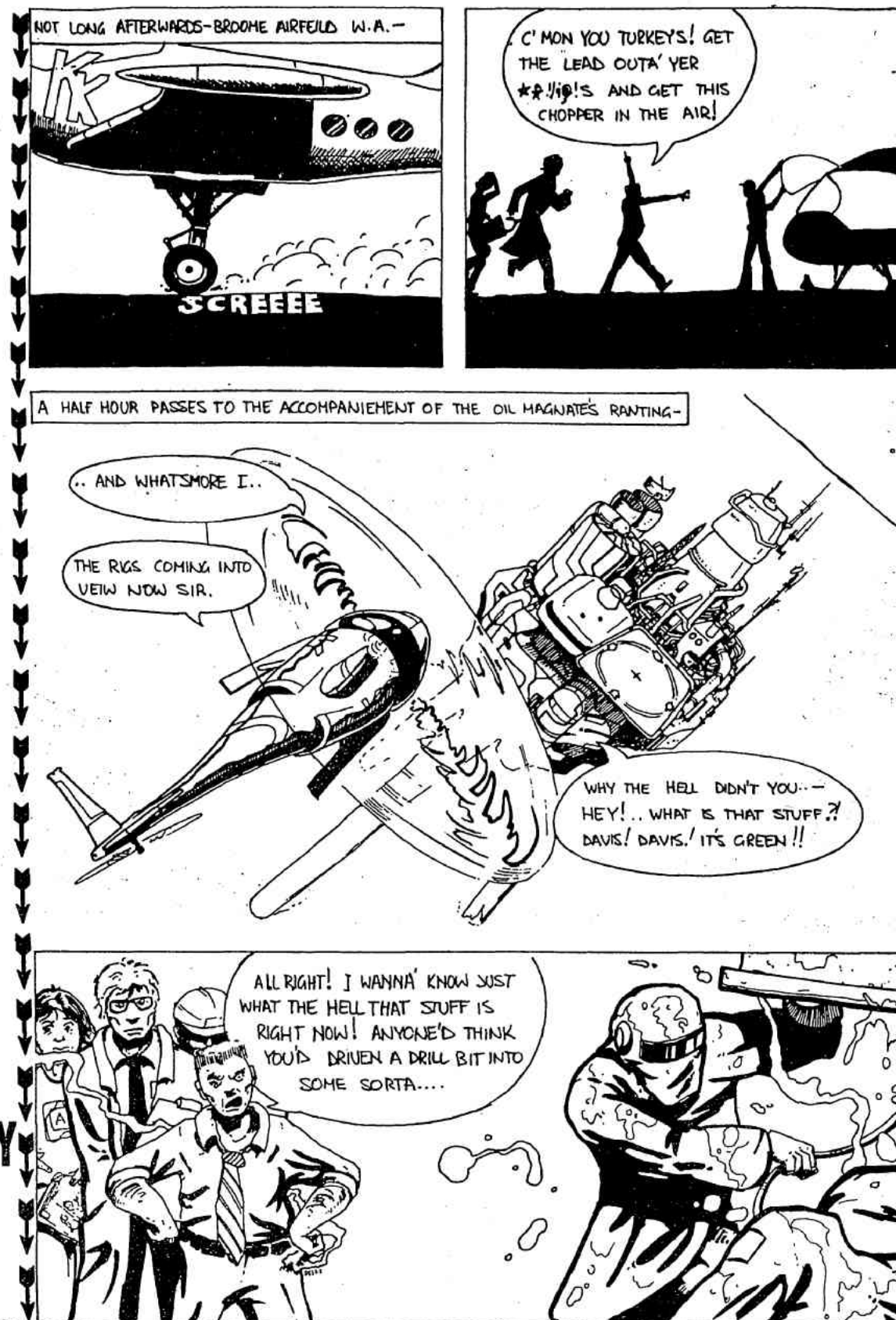
When prominent Adelaide lawyer Derrance Stevenson was slain at his Parkside home and a suspect charged, several Adelaide barristers declined the

*Continued on the next page*

# SOUTH AFRICAN WOMEN'S DAY



9th August is South African Women's Day. It is the anniversary of a massive rally in 1956 when 20,000 women filled the streets of Pretoria in protest against the extension of the pass laws to women. It has been commemorated around the world since then. This year in Canberra a rally will take place in recognition of South African Women's Day and in solidarity with the women who are today still fighting against Apartheid. Meet outside the South African Embassy, State Circle, Yarralumla, from 12.15 to 1.30 on Tuesday 9th August. All women are urged to attend.



## RALLY 12:30 S.A EMBASSY TUESDAY 9TH AUGUST

brief, some possibly in breach of legal ethics which dictate that a barrister must accept briefs if he is not otherwise engaged.

Johnston, a friend of Stevenson's, accepted the defence brief and argued it all the way to the High Court with what one former court official described as "emotion and compassion".

Law students and their lecturers sat in the public gallery to watch Johnston argue.

The same former court official said: "He was the most thorough counsel I have seen."

"He never used notes. He was slow and deliberate, but when it was done it was excellent. The Bench was deferential to him, like no-one else."

"It would be inaccurate to say he was the leader of the Bar because his political opinions prevented that, but he was the alternative leader."

"Two years ago, all the judges, bar one, thought he should have been a judge."

Mr Justice Johnston's high professional standards are instanced by an anecdote told by his contemporaries. On an arraignment day in the early 1950s, lawyers were entering guilty pleas for their clients whose cases were hopeless. Some lawyers cursorily pleaded matters which might reduce their client's sentences. One lawyer was especially jaded and after his submission the judge suggested a three-year term so his client would have time to learn a trade. When the lawyer failed to quibble with the judge's sentencing criterion, Johnston could no longer hide his disgust. He reached out from the Bar table, tugged the lawyer's gown and exclaimed "Look, why don't you get him six years so he can study medicine!"

His colleagues say he regards the law as potentially fair, democratic and accessible provided progressive lawyers are vigilant.

He is a stickler for ethics and is regularly consulted by other lawyers.

One colleague said: "He often represented people for free. When the Aboriginal Legal Service was in its infancy he would return his fee to make its government grant go further."

"As a barrister, he would act for anybody."

One of his first clients, the State secretary of the Federated Clerks Union, Mr Harry Krantz, said Johnston typified the rule that capitalism doesn't care about the man, only his abilities.

He said banks and insurance companies had briefed Johnston even after they knew he was a Communist "because the they wanted results".

Johnston's wife, Miss Elizabeth Teesdale Smith, was secretary of the FCU during World War II when Mr Krantz was serving in the Army. She practised law for many years and was one of the few women to serve in senior positions in the Trades and Labour Council.

Opinions differ on whether Elliott Johnston's transition from the Bar to the Bench will be smooth. Some lawyers cite his vast experience and judicial bent to say he will be an immediate success, while others say his compassion may incline him towards old-fashioned equity rather than black-letter law.

While Mr Justice Johnston will share the Bench with Mr Justice Millhouse, who opposed him being made a QC, he will also share it with Mr Justice Jacobs who was an ally in battle at the University of Adelaide in 1940.

Samuel Jacobs was co-editor of the university's student newspaper *On dit* when Johnston helped found a radical club.

The club drafted proofs of a pamphlet critical of wartime censorship under the National Security Regulations. The University's Vice-Chancellor, Sir William Mitchell, discovered the proofs and summoned Johnston to tell him the Radical Club was proscribed.

Johnston recited the incident to *On dit*, but Mitchell told *On dit* not to publish anything about it.

Jacobs resigned as editor and joined the Army. Johnston followed suit after Germany invaded the Soviet Union. He served in New Guinea until 1945 and rose to lieutenant.

Johnston has placed one minor obstacle in the way of biographers by declining an entry in *Who's Who*. In line with his egalitarian political views, he regards *Who's Who* as "an unnecessary publication".

According to Mr Jim Moss, who has been a CPA member for 40 years and a full-time party worker for 33 years, Johnston joined the party because of its leading role in defending workers against the Great Depression and Fascism.

"Like many others at the time, he was an anti-Fascist," Jim Moss said.

"He was, for a long while, convinced of the importance of the democratic struggle, which included the possibility of a peaceful transition to Socialism in Australia."

"Some of his ideas were along the lines of what became Euro-communism."

"He was courageous, being prepared to stand for the party publicly."

When Stalin died, Johnston chaired a memorial meeting at Trades Hall while angry migrants, witnesses to Stalin's genocide, beat the doors from outside.

Moss said Johnston had accepted the party view on the Hungarian uprising of 1956, namely, that it was a counter-revolution. But he was convinced, again, along with the majority of the party, that the Prague spring of 1968 "was genuine" and should not have been suppressed by the Warsaw Pact invasion.

While Johnston had abided by the party doctrine of democratic centralism whereby the duly elected party officers could command obedience to the party-line they formulated, his emphasis had been on the adjective rather than the noun.

Why did Elliott Johnston join the CPA when he could have joined the Labor Party and been a Labor parliamentarian, and probably a Minister?

"He was a solid fellow, Elliott. He picked his path early and stuck to it through thick and thin," Jim Moss said.

"The borderlines between our party, which is for social change, and the Labor Party, which is for reform, are quite distinct."

Perhaps it is better for Elliott Johnston that he achieved his professional and not his political ambitions.

It was not until the 1960s that the CPA threw off its Stalinist heritage of messianism and genocide.

It is unlikely a dissident of Elliott Johnston's intellect and integrity could have settled in at the top in the kind of society the CPA advocated for most of this century.

There is more of the Dubcek or Rubashov in him than Gierak or Andropov.

# YOUR JOB IN THE 80'S

Why a woman's guide? Because the way women are distributed throughout the workforce, the sorts of jobs women do, and the other "duties" expected of women in our society all mean that new technology affects women more than men. This means more than simply causing jobs to be lost in offices, shops, factories and the other places where women work. It means changing the nature of the jobs that remain, bringing about increased stress, deskilling, machine pacing and new health hazards.

*Your Job in the Eighties* is one of the outcomes of a two year research project at the Leeds TUCRIC (Trade Union and Community Resource and Information Centre) funded by the Equal Opportunities Commission, to investigate the impact of new technology on the working lives of women in West Yorkshire. In this book Ursula Huws sets out to "spread the project's findings to a wider audience, in particular to working women and to those concerned about their welfare and future prospects." (P.10). She explains the situation of women in the workforce, and how the introduction of new technology affects them; and gives some advice concerning possible ways to respond to new technology.

The reasons behind the effects of technology on women start to become clear when we see what jobs women do. While men perform a vast range of different types of jobs, almost all working women can be found concentrated in five areas: clerical work, factory work, other people's housework (cooking, cleaning, etc.), caring work (teaching, nursing and social work), and sales and distribution work.

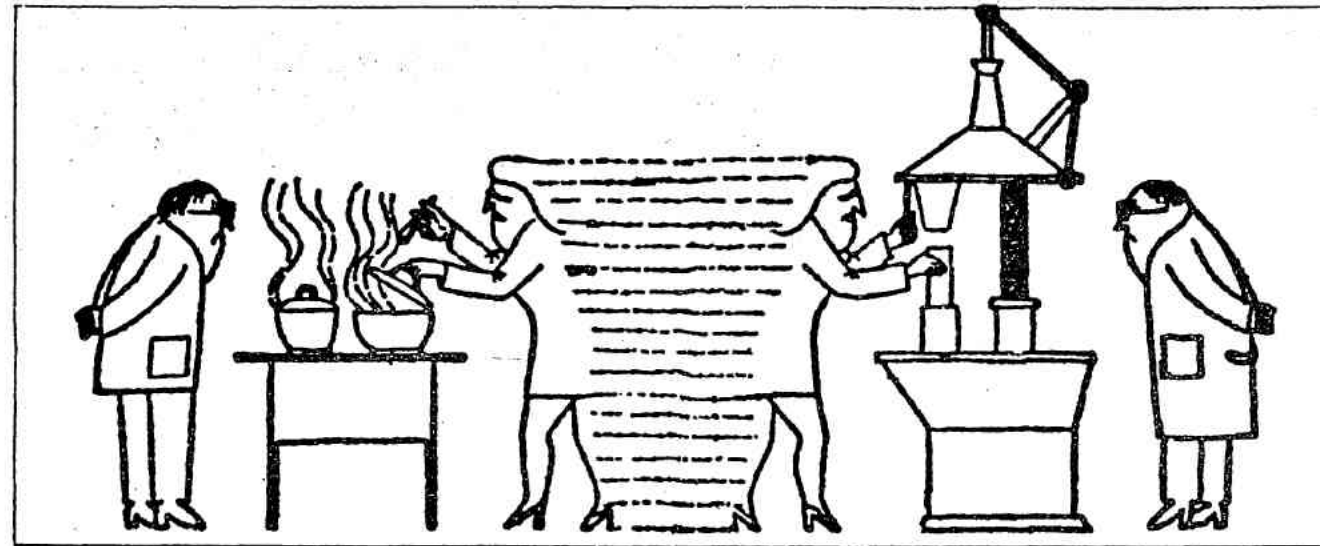
Despite the glamorous image of the female office worker as a "combination of sex-object, status symbol and housewife" (p.18) most office work for women has always been fairly boring and repetitive. The introduction of automation, in the form of computers, especially for word processing, was an obvious way for management to attempt to control the increasing cost of office work, and as it is women's jobs which are easiest to automate, it is women who have to bear the effects. Job loss can be great - as many as four out of every ten office jobs may be lost. Other known effects are deskilling, loss of promotion prospects, changes in working hours as shift-work is introduced, and the many health problems which include stress, headaches, eye trouble, tiredness, backache, depression, wrist pain (tenosynovitis) and increased drug usage.

Woman's Guide to New Technology,  
Ursula Huws, Pluto Press, London 1982.  
127 pp.



In factory work, women tend to be doing low-status, low-skill, low-pay jobs as for example in food and drink manufacture where women are found packing, sorting, labelling and wrapping. However, in factories, where most jobs can be automated to some extent, the discriminatory effects of new technology are less apparent. But when many jobs are being lost (as products become obsolete; whole processes become obsolete, production is transferred to Third World countries where labour is cheaper, and factories rush to introduce robots and computerized monitoring and control) discrimination inevitably occurs. Redundancy policies (like natural wastage, last in-first-out and part-timers first), while seemingly neutral, actually discriminate against women, whose family commitments make them more likely to leave jobs or work part-time. Also under these conditions, trade unions tend to adopt a policy of saving the men's jobs, based on the idea that men have to support families while women don't. Thus supporting mothers are sacked while single men keep their "breadwinning" jobs.

The area labelled "Other People's Housework" consists of cooking, cleaning and washing for other people. This type of employment counts for nearly one quarter of all working women, some of whom lose their jobs every time a factory or office closes. This type of work has particularly low status, partly because it is "just housework" so that every woman knows how to do it and is supposed to be able to do it effortlessly. Furthermore, these workers have no bargaining power, as there is always another woman "desperate enough for a few pounds to accept any work". (p.62). Apart from the indirect effects of technology already mentioned, the advent of self serve fast food and coin operated canteens is causing job loss for women in restaurants, cafes and staff canteens.



The "caring" professions include teaching, nursing and social work. These workers find it hard to take strike action to protect their interests, as this involves abandoning often helpless people whose care is their responsibility. As most "caring" workers are employed by government organisations the introduction of new technology is unlikely to directly affect the number of jobs available. But it is changing the nature of those jobs in some ways. Nurses are quite likely now to be tending a machine rather than a patient.

In the area of Sales and Distribution the introduction of new technology is causing the closure of many small stores which can no longer compete with the highly automated supermarkets. There is also a disturbing trend towards part-time employment of unskilled labour, often juniors. The latest gadget is the Electronic Point of Sale Date Capture Equipment which uses the bar codes on most items to "capture" all sorts of information about the products bought, who the customer is, and how fast, accurate and consistent the checkout operator is.

In many of these areas of work the same effects of technology can be seen. Skilled and varied jobs are replaced by unskilled repetitive jobs. Many jobs are entirely eliminated by automation or by businesses being closed down by their more efficient competition. The stress and pace of work become greater as workers become subject to continuous monitoring or are forced to keep pace with machines.

The introduction of new technology into the home in the form of "labour-saving devices" would at first seem to be a great force to free women from the burden of housework, allowing them to leave the home and do satisfying, money-earning work. However, unfortunately, this has not been the case. In fact it is estimated that the average number of hours of housework per week has increased, from about 60 before the war, to over 70 in the sixties and seventies. What has in fact happened is that more work is expected. Clothes are washed more often, the house must be kept cleaner, and now microwave oven advertisements urge women to cook meals whenever any member of the family wants them, rather than cooking a single meal which everyone has to get to. Also as the skill component of housework is removed, so is the satisfaction - anyone can work a machine. As Huws points out: "It seems unlikely that new technology will liberate women from housework until the day comes when housework is no longer seen as a woman's responsibility. It may become easier, it may change its nature out of all recognition, but while it's still considered to be menial work, and women's work, women will continue to be trapped by it." (p.102)

The final part of the book consists of a list of demands, and advice for women facing the introduction of new technology. This is mainly along the lines of trade unionism, and making sure that "management pays the highest possible price for the jobs it is destroying". (p.113) Unfortunately this is as far as the book goes. There is no attempt to see beyond a war between evil capitalists and noble oppressed workers. New technology is part of our society, and is transforming our society, and we need some deeper analysis of the problem and the forces at work so that we can find some alternative to changes which serve to widen the divisions between skilled and unskilled, rich and poor, men and women. Admittedly, Huws never sets out to do this. *Your Job in the Eighties* presents the problems: shows the ways in which new technology is serving to continue the oppression of women, and as such is a useful book.

Countersexism in Education Group  
Education Collective



# THE RISE AND FALL OF WOMEN'S STUDIES AT FLINDERS UNIVERSITY

The following press release was received from Flinders University and it details the erosion of the Women's Studies course there. It provides an interesting parallel with the ANU experience.

The Philosophy discipline has conducted a course in Women's Studies for the past ten years. It was initiated with strong support from students, and has continued to enjoy that support over its now substantial history.

The course itself seeks to examine the changing roles and status of women in our society. It achieves this with particular reference to immediate issues, and hence provides a forum for Philosophical enquiry by women into the changing structure of their lives. The Women's Studies course was a bold initiative that exemplified the innovative character of the university; an initiative that Adelaide University has only matched in the past year.

Women's Studies has gone through a process of evolution in line with the women's movement. The influence of the course is obvious, in government and industry, where many now prominent women in the community participated in Women's Studies while students.

The Women's Studies course cannot be evaluated on equal footing with the other courses conducted within the university. It is a course that reflects the relationship between the university to half the community. In the past ten years Flinders University has had a positive relationship to women's changing roles, but this relationship has come under threat of late.

The very nature of the course requires women to be able to study together, and as part of this the teaching staff must be female. The series of staff cut-backs in the past years has threatened women's studies. The resignation two years ago, of a senior tutor who convened the course, followed by the abolition of her position as well as vacated lectureship in Philosophy has placed the male members of staff in the convening role. At present only a male member of staff can convene the course as the only women within the Philosophy discipline are on the tutor grade (part-time).

The abolition of both posts without consideration of the extraordinary role of Women's Studies reflects a deficiency in the university policy.

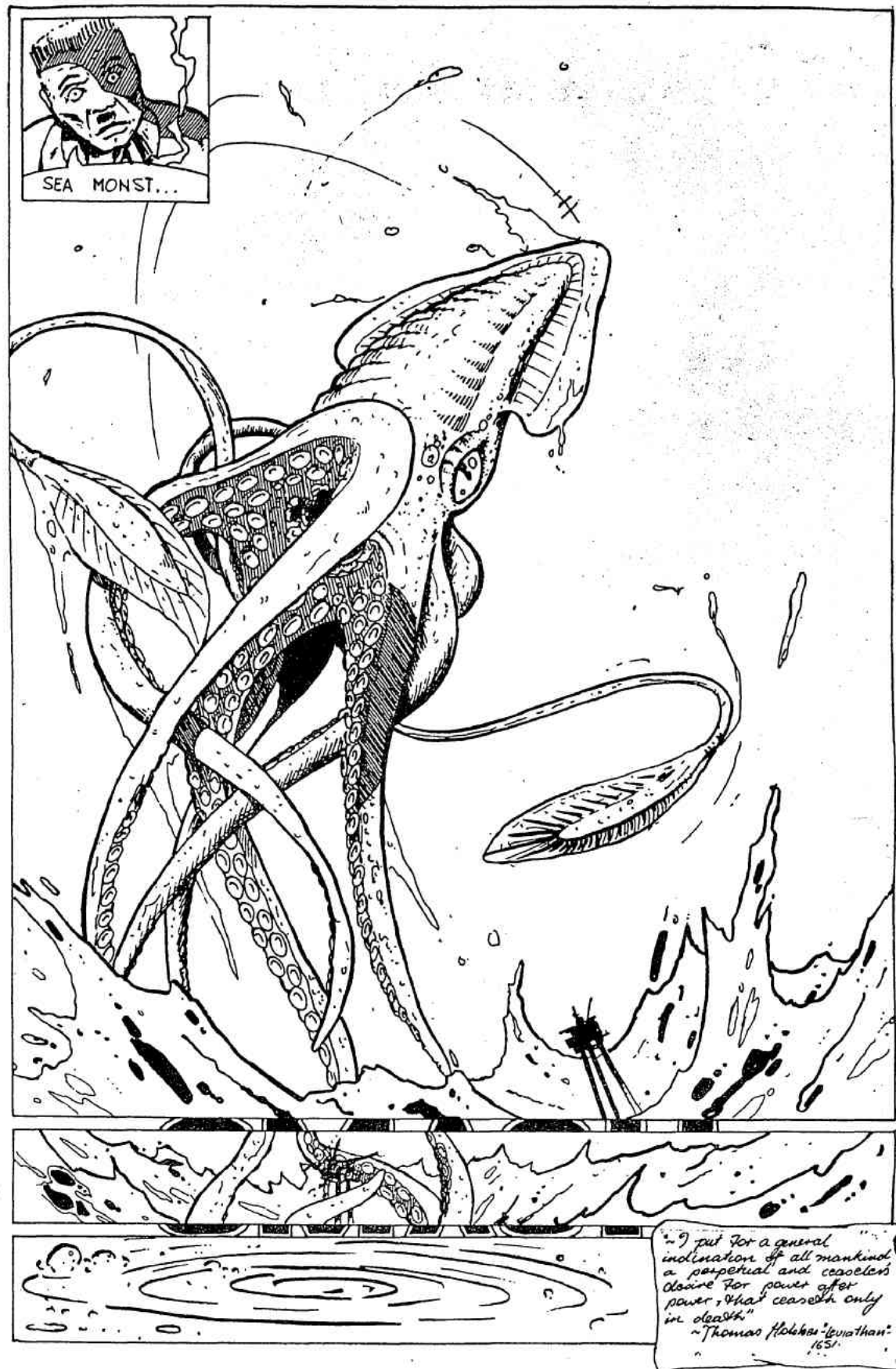
Women's Studies will not be taught in 1984 or beyond. On June 23rd the Philosophy Discipline decided it was unable to continue the course on the inadequate resources provided. The University Council considered the issue on June 24th but made no policy nor did it initiate any process of enquiry into the matter.

## WHY SHOULD WOMEN'S STUDIES BE RETAINED?

The viability of a six unit course which attracts 75 students, (half of whom are enrolled for degrees) each year for ten years *should* be self-evident, when courses are run for as few as five students.

Women's Studies is unique in that it provides for students from the wider community to study at tertiary level. Many of these students subsequently enrol for degrees, having acquired in the course the confidence to do so; and it is noteworthy that the standard of achievement is equal in enrolled and un-enrolled students.

Women's Studies redresses in some measure the imbalance which exists for women in education and society. Government departments acknowledge the need for women's policy units, and the Education Department and TAFE have policy initiatives equalising opportunities for women, yet this university will not recognise such a priority.



Women's Studies employs a group learning method which is unique in the university. It develops evaluative skills which are appropriate to all academic areas.

Women's Studies is to be taught at post-graduate level at Adelaide Uni., beginning in the year which will see study at under graduate level abolished.

WOMEN'S STUDIES ACTION GROUP  
FLINDERS UNIVERSITY

## Social Justice for Women

The Social Justice Project in the Research School of Social Sciences at the Australian National University is sponsoring a one day seminar, with the tentative title of Social Justice for Women?

Date: Thursday, 1 September 1983  
Time: 9.00am - 5.00pm  
Venue: Asian Studies Link Theatre, Fellows Road, ANU Campus  
Cost: \$12.00 (employed persons)  
\$3.00 (students/pensioners)  
Morning and afternoon tea provided  
bring your own lunch.

Speakers and topics are expected to include:

Dorothy Broom	Health and Reproduction: the Body as Battleground
Sara Dowse	Decision making & Public Power The Bureaucracy & Politics.
Frank Jones	Income Inequality
Meredith Edwards	Distribution of Income Within Households.

We are awaiting confirmation from other eminent speakers.

If you are interested in attending this seminar, please ring Shirley Kral (492 888) or Maureen Cummuskey/Colleen Crane (494 580) at the Centre for Continuing Education, ANU. They will be happy to give you further information and arrange enrolment.



### THE DAY THEY TOOK HUGO RIVEROS AWAY

It was mid-afternoon on a cold July day in 1981 when the Chilean painter, Hugo Riveros saw the strange blue car stopping outside his home. Day after day it had parked in the street opposite, the men inside had waited for him to leave the house and then shadowed him. At first they had come in a white Daihatsu, but sometimes, like today, they had switched to the dark blue sedan.

The three of them had been there that morning asking for him while he was out. They told his wife: "The presence of Hugo Riveros Gomez is required at court." They gave no further explanation. Now they were back.

No sooner had he opened the door than they grabbed him and blind-folded him. They handcuffed him, dragged him into the street, shoved him into their car and drove away.

By Chilean standards the kidnapping was nothing new, nor was it the first time 29-year-old Hugo Riveros had been taken from his home. The year before, on 20 October 1980, he had been arrested at his house in Santiago by armed men in civilian clothes. That was the start of 17 days in the custody of the CNI, the Chilean secret police. He was held incommunicado and subjected to long periods of electric shock torture. "They told me: 'it's all the same to us whether you live or die,'" he later testified. His interrogators had threatened that they would arrange for him to "disappear" and handed him a shovel. "They took me out to a yard and made me dig a hole . . . Then when the hole reached a fair depth they told me to squat in it and one of them said: 'Well, how do you prefer —,' and he took out a gun, 'how do you prefer to die?'"

Fearing what might happen to Riveros in CNI hands, Amnesty International issued an urgent appeal on his behalf. He was eventually transferred to the custody of a court and charged with belonging to a banned political party. By decree, all parties are banned in Chile. Riveros was taken to the Santiago penitentiary before being released on bail in March 1981.

Proceedings stretched over the next few months with the prosecution calling for him to be sent into internal exile. It was then that he realized he was being shadowed. On one occasion he recognized one of the men on his tail — an agent he remembered from his ordeal at the hands of the CNI.

The July morning that the men in the blue car came for him, Riveros had been in downtown Santiago meeting his lawyer. Now, in the afternoon, he had been bundled out of his house and taken away.

His body was discovered next day on the outskirts of the city, in Cajon del Maipo, a ravine near the Colorado River. An electricity worker had come upon it while inspecting a pathway. Riveros' hands had been tied behind his back and there were three knife wounds in his stomach. On his chest was a piece of cardboard with the letter "R" written in blood. The "R" is the sign of the "Resistance" — a broad label used by left-wing opponents of the government.

The corpse was taken to the forensic institute, the Instituto Medico Legal and identified by his wife, Miriam. Without knowing who had abducted her husband she had already been to the Santiago Appeals Court to lodge a habeas corpus petition, hoping that the courts could help trace him.



Now she was determined to know who had killed him. She appealed for an investigating judge to be appointed to conduct an inquiry into the death. The Santiago Appeals Court rejected her request. She then managed to get proceedings initiated in one of the city's lower criminal courts.

But less than a year later the case was closed. The criminal court could find no one responsible for Riveros' death and in April 1982 an appeals court upheld a decision to close the case. It could only be reopened if new evidence came to light.

Questions still surround the case, as they do in other cases in Chile and countries around the world. Who were the killers? The evidence does not suggest that Riveros died at the hands of common criminals: there was no ransom demand and the cardboard sign on the corpse was the signature of a political killing.



Why did the courts refuse to appoint an investigating judge? Responsibility for the killing was claimed by a secret "death squad" in a series of anonymous phone calls to newspaper offices. Known as the *Comando de Vengadores de Humberto Tapia Barraza*, it seeks revenge for the murder of Humberto Tapia Barraza, a CNI agent shot down in the streets in July 1981. It is one of several secret organizations in Chile believed to consist of members of the security services.

Why was the case closed despite circumstantial evidence suggesting it was linked to CNI? The surveillance on Riveros and the style of the kidnapping were consistent with methods known to have been used by the secret police in many other cases. In examining such incidents and other human rights violations in Chile an official appointed by the United Nations Commission on Human Rights concluded, in his 1981 report: "Up to now, there is no known case in which the penalties established by law have been imposed on the perpetrators of crimes of this sort."

The mystery that surrounds the Riveros case is common not only to other deaths in Chile but to killings elsewhere. In countries of varying ideologies, ranging from Guatemala to India, the Philippines and Iran, a pattern of evidence points to the involvement of government-linked forces in such killings and the failure of political authorities to investigate or halt them.

Some governments issue misleading information to cover up killings by their agents. Ethiopian authorities announced in 1974 that 60 prominent political prisoners, including the former head of state, had been executed by firing squad one night. In fact, all but one had been shot without trial.

Some cover-ups have involved fabrication of evidence. In Colombia in 1981 an army patrol displayed the dead bodies of people they said were guerrillas killed in an exchange of fire. According to neighbours the victims had been taken from a local ranch the previous day, their bodies bore the signs of torture and the equipment beside the bodies had been placed there by the troops themselves, who had ordered local people to help them move the bodies and arrange the display.

Sometimes legislation itself facilitates extrajudicial executions. The Indian state of Andhra Pradesh has for many years declared certain regions "disturbed areas" in an effort to counter the Marxist-Leninist Naxalite Movement. In such areas a Sub-Inspector of Police has the authority to shoot to kill in circumstances including those where, in his opinion, there is an unlawful assembly of more than five people. The Indian Government announced in 1981 that 216 Naxalites had been shot dead in the state over the previous 13 years, adding that these were "a sequel to armed attacks launched by Naxalites on police". Eye-witness accounts, however, indicate that a number of the victims had been arrested and in some cases tortured before being shot.

Trying to alert the world community to political killings by governments as an international phenomenon, former United Nations human rights director Theo van Boven opened the 1982 session of the UN human rights commission by citing evidence he had received. Breaking with tradition, he spoke openly of mass killings in recent times; the extermination of countless Cambodians, massacres in Southern Africa, liquidations in Uganda and Equatorial Guinea, "disappearances" and killings in Chile and the death toll in El Salvador and Guatemala.



"One can argue about the numbers of those murdered, executed or disappeared," van Boven declared. "These numbers, running into thousands and tens of thousands, often go beyond the comprehension of what one can mentally or morally grasp."

Meanwhile, in Chile, the killers of Hugo Riveros Gomez have not been brought to justice and other victims since him have died in unexplained circumstances. It was these people, Chileans, Cambodians, Ugandans and many others, of whom van Boven spoke when he added: "All these numbers comprise individual human beings for whom the Universal Declaration of Human Rights was equally written and the right to life was equally proclaimed, as for you and for me."

## robert graves — some observations

One could hazard the claim that Graves' verse translation (or reconstruction) of 'The Battle of the Trees' is his masterpiece — though his poems 'The White Goddess' and 'In Broken Images' must come a close second. As a translator of Apuleius Graves shows acute flair and imagination — how much more enjoyable is his 'Golden Ass' than the normal run-of-the-mill academic translation!

And, how much more interesting is his book 'The White Goddess' than the normal run of literary criticism coming from classical and Celtic academia! Brilliant, erudite, eccentric — and his ignorance of the Celtic languages almost seems a positive asset rather than a handicap. Feminists have already shown an interest in this remarkable book: and is it not a most profound, imaginative and original piece of feminism, re-interpreting the past from Woman's perspective?

How perverse anthologists can be! Peter Porter's refurbishing of Michael Roberts' *Faber Book of Modern Verse* omits *In Broken Images* in favour of much less interesting poems. Surely the perversity is almost equal to that of Hayward's snubbing of D.H. Lawrence in his widely-used and influential *Penguin Book of English Verse* — which the universities have erected into our equivalent of the Victorians' Palgrave's *Treasury*.

— R.E. McArthur.

# GANDHI — THE END OF THE RAINBOW

Every night, all over this country, people are crowding into cinemas to see a film about a little Indian who believed in non-violence, simple living and God.

It seems an odd subject for the most successful film of 1983. And yet successful it is. It won the Academy Award for the film of the year; it is drawing phenomenal crowds and making huge sums of money.

What may seem even more odd is that people leave the theatres talking not about the acting, the direction, the photography. They come away talking about Mathatma Gandhi.

Why?

Maybe they feel, as one of the characters in the film felt, that here was a man who had offered the world a way out from the madness of war and confrontation and the stockpile of weapons.

Maybe they feel that Gandhi who believed in possessing nothing nevertheless was richer than all the people who spend their lives in a frenzied search for wealth.

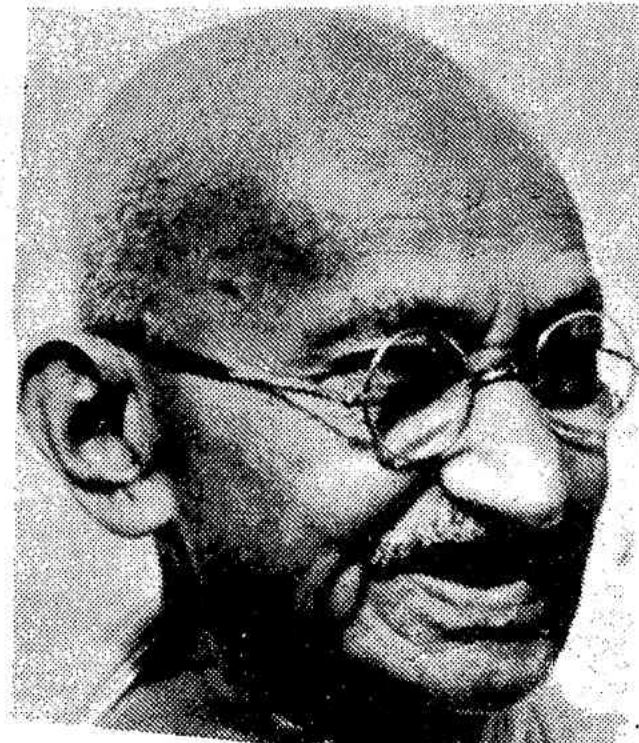
Maybe they feel that the present age with its emphasis on materialism and its threat of violence and destruction could learn a good deal from this little man who tried a different way, and won against one of the greatest world-powers of his day.

Whitlam

It's interesting to note a *Sydney Morning Herald* report from May, 1973, when Gough Whitlam, then the prime minister of Australia, visited India. The report said:

Even in the heat and dust, the quiet peace of the park built in Matatma Gandhi's memory at the place of his cremation pervades the senses.

Mr Whitlam placed a wreath at the monument this morning and was shown the sayings of Gandhi carved into the stone arches forming an open courtyard around the black marble slab where Gandhi's ashes lie.



Mr Whitlam paused longest at Gandhi's enumeration of seven sins: Politics without principle; wealth without work; pleasure without conscience; knowledge without character; commerce without morality; science without humanity and worship without sacrifice.

One of our problems today is that we want to have all the benefits of modern civilization without paying our dues.

Wealth

We want wealth; and we like to think we can have it easily. We want the assurance that the state will look after us no matter what happens and we don't want to pay out too much in tax. We want pleasure without worrying whether someone else is affected adversely by what we enjoy and we want the kind of religion that gives us some comfort, but asks no sacrifice in return.

Here we live in the close of an era when western man has sold out on every value and every cherished ideal for the sake of an ever-illusory reward.

He has been told that if he can make enough money, rise high enough up the ladder, buy a big enough house and a fast enough car and find himself a glamorous enough partner, then all other things will be added unto him.

Peace

Happiness, contentment, peace of mind, all of these will be his — if he bargains hard enough, using his soul for gold and his self-respect for collateral.

He gains more money but it's never enough; a bigger house, but someone else always has one that's better; a car that is always superseded by a later model; a partner who may remain a stranger

There is always something else to attain. He never reaches the end of the rainbow.

Peace and happiness are always going to come tomorrow . . . when he's really made it, when he's really secure . . .

And then one day, sitting in a darkened theatre, he sees a man from another culture, another land, and he wonders if he hasn't been chasing the wrong rainbow. And he walks out of the theatre with an odd discontent . . .

How could a little man in a loin-cloth make him feel like this?

Maybe he should look at one of the men that man in a loin-cloth looked at . . . Jesus Christ, a carpenter from Nazareth. Look and listen.

Safety

Jesus said, "Whosoever cares for his own safety is lost; but if a man will let himself be lost for My sake, he will find his true self."

"What will a man gain by winning the whole world, at the cost of his true self? Or what can he give that will buy that self back?"

If you are restless, if you are dissatisfied, if you feel there's always something at the end of the rainbow but you can never reach the rainbow's end, maybe you ought to consider those words. Following Jesus Christ can be tough; He may ask you to do all sorts of strange things—

To give all your money to the poor — or to keep it and use it with wisdom;

To go off the far ends of the earth and live among strange people and learn to respect them — or to love your neighbour.

To face danger and death for Him or to live quietly for Him, doing what you have always done but doing it for Him.

Yes following Him may be tough. But, oddly enough, you will have the feeling that you have reached the end of the rainbow and that it's been satisfactory.

B.B.

Reprinted with permission "The War Cry" 9th July 1983.

## ONE SOLITARY LIFE

He was born in an obscure village, the child of a peasant woman.

He grew up in still another village, where he worked in a carpenter's shop till he was thirty. Then for three years he was an itinerant preacher.

He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never travelled more than two hundred miles from the place he was born. He did none of the things one usually associates with greatness.

He had no credentials but himself.

He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through a mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead he was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that one solitary life.

Evangelical Union



## McARTHUR'S NOOK

Thespian

'I am honest Iago,'  
Sang the whimpering flea:  
'I am Roderigo,'  
Sang the honey-bee:  
'And I' the pussy-cat, observed,  
'Am Desdemona's robe,'  
'And I', the hound once hinted,  
'Am stout Emilia's globe.'  
Michael Cassio's demeanour,  
His muscles and his wine,  
The fine giraffe once claimed  
'Are positively mine':  
But all this chorus and this play  
Was brushed aside by God —  
They all belong to Shakespeare,  
Redeeming him from sod.

R.E. McArthur

Edith

geniuses from the south paid court to her,  
cats fondled her ankles with their tails,  
she read Pound's *Cathay* with just a little ennui,  
she assayed verses of her own  
in which Pound's rhythms vied with Whitman's —  
— what a marriage! — what bright conjunction! —  
and at the harp she strummed with her finger like a bee's  
sting  
all spring, and even in dark winter,  
when her blood was low  
and her brain-cells dimmed with vodka . . . . .  
'the golden staircase of her hair  
gaped into the attic that hovered in the air  
above her blood, like smoke sent up  
from her rich fire,'  
—sang the poet,  
warmly hugging his bright lyre . . . . .

R.E. McArthur

Fantasia on a Poem by Hugo von Hofmannsthal

Her cup-white lips and chin,  
The beaker in her hand,  
She tries to hand it over  
To this soldier of the land,  
Mounted on a proud horse,  
A palfrey nobly born,  
He makes it stand stark still,  
But inwardly is torn  
By quivering desire  
And nervousness so wisped,  
By inward gathering fire,  
For her locks so sweetly crisped:  
He feigns a casual gesture  
But his fingers give it lie —  
The red wine falls beneath them —  
The earth accepts it with a sigh.

— R.E. McArthur.



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He  
Lies  
and  
he  
knows  
he  
Lies.

